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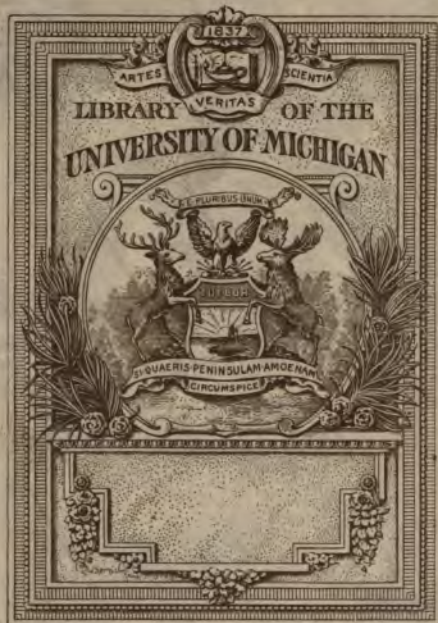
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OUTLINE GRAMMAR
OF
THE LHÔTĀ NĀGĀ LANGUAGE;
WITH
A VOCABULARY AND ILLUSTRATIVE SENTENCES.

BY
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WOKHA, NAGA HILLS, ASSAM.



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1888.

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PREFACE.

MY object in preparing this brief work has been to furnish some assistance to any who, either in the interests of good government or of the Christian religion, may wish to acquire the Lhōta Nāgā language.

With the exception of a few words collected by Captain John Butler, B.S.C., the following Outline Grammar, with a vocabulary and illustrative sentences, is the first presentation of the speech of the Lhōta Nāgās.

I gratefully acknowledge the interest taken in my labours by Mr. W. E. Ward, M.A., C.S., Chief Commissioner of Assam, through whose kindness this publication has been made possible; and also the assistance I have derived from the perusal of an article by Mr. John Avery, M.A., on the "Aō Nāgā Language of Southern Assam," reprinted from the American Journal of Philology, Volume VII, No. 3, and an "Outline Grammar of the Angami Nāgā Language" by Mr. R. B. McCabe, C.S.

I am especially indebted to my wife, who has travelled with me through the mazes of this new language and by many helpful suggestions has added much to the accuracy of the following pages.

W. E. WITTER.

WOKHA NAGA HILLS,
The 9th September 1887.

ALPHABET.

In preparing the following pages for the Government Press, I have followed the suggestions of Mr. C. J. Lyall, C.I.E., employing as an alphabet for the Lhōtā Nāgā language the Roman character with the help of diacritical marks, as follows:—

VOWELS.

- a*—unmarked, short as in “company,” like the sound of *u* in “but.”
- ā*—long, as in “father.”
- ā̃*—broad, as in “ball.”
- ā̄*—sharp, as in “pan.”
- e*—unmarked, as in “then,” “met,” “bed.”
- ē*—for the sound of *ey* in “they” or *ai* in “aim.”
- i*—unmarked, as in “thin.”
- ī*—long, as in “machine,” never for *i* in “shine.”
- o*—unmarked, a medium sound, neither so short as in “not” nor so long as in “naught.”
- ō*—long, as in “bone.”
- ö*—a peculiar sound, somewhat resembling the German *ö* in “schön.”
- u*—like *u* in “pull,” “bull,” never the sound of *u* in “hull,” “skull.”
- ū*—long sound of *oo* in English.
- ü*—a thin, light sound of *u*, about half-way between the sound of *u* in “but” and the sound of *u* in “bull.”

DIPHTHONGS.

- ai*—as *ie* in “lie.”
- au*—as *ow* in “how.”
- yū*—as *ui* in “suit.”
- oi*—as *oy* in “boy.”

CONSONANTS.

- b*—as in English.
- c*—is discarded, except in *ch* as in “church,” and *chh* a prolongation of the same sound, and when it follows the letter *s* in order to prolong or slightly aspirate that letter.
- d*—as in English.
- f*—as in English.

g—discarded, except when in combination with *n*, as in “song.”

j—discarded.

k—as in English.

l—as in English.

m—as in English.

n—as in “now.”

ṇ—gives a nasal intonation to a vowel, and corresponds with the *sundrobindu* of Assamese and Bengali. This nasal intonation of vowels is very common in Lhōtā Nāgā.

ṅ—like *ṅ* in “song.”

p—as in English.

q—discarded. *kw* = the sound of *qu* in “queer.”

r—as in English.

rr—employed when *r* is strongly trilled.

s—as in “this.”

sh—as in “shall.”

t—as in English.

th—as in “hot-house.”

v—as in English.

w—as in English.

x—discarded.

z—as in English.

Lhōtā Nāgā unlike the *Aō* abounds in aspirate consonants. Besides those above mentioned, the following are more or less frequent:—

dh, fh, kh, lh, mh, ph, phh, rh and *sh*.

A peculiar sound is sometimes given to the consonants *d* and *l*. As these sounds are infrequent and can only be learned by ear, I have thought it unnecessary to add any distinguishing mark.

The letters *b, k* and *v* are often mute, as is also *g* following *n*.

The number of letters that are used interchangeably in Lhōtā Nāgā are surprisingly large: some are interchangeable in certain words, and not in others.

A few illustrations will indicate the variety of these mutations.

VOWELS.

a and *ā*—lamatero, lamātero = this and that.

ā and *e*—tāro, tero = ten.

ā and *o*—nnā, nno = you.

d and *o*—rokrā, rōkro = sixty.

e and *i*—thenī, thingī = with, toward.

e and *i*—mepōk, mīpōk = ashes.

e and *ai*—yāntse, yāntsai = poor man.
i and *ü*—otsi, otsü = rice.
ō and *ü*—nchōkāpeṇ, nchūkāpeṇ = daily.
ō and *yü*—ōchō, ōchyü = tomorrow.
üe and *wi*—efüe, efwi = thief.

CONSONANTS.

b and *p*—ōlab, ōkap = a grave.
b and *v*—ekab, ekav = a bribe.
ch and *kh*—ōkhiā, ōchiā = who.
dl and *dr*—ekō hendlyūwo, ekō hendrūwo = a span.
h and *p*—tāmhō, tāmpō = another.
kh and *th*—khiālā, thiālā = shoots.
l and *n*—n-lī, n-nī = is not.
m and *p*—ōmōmō, ōpōpō = himself.
m and *n*—m-mā, n-vā = is not.
m and *v*—m-mā, n-vā = is not.
m and *w*—m-mo, n-wo = not go.
n and *y*—nī, yī = you.
n and *x*—ōlān, ōlāṇ = road, path.
n and *ng*—thenī, thingī = with, to.
p and *s*—pōkthetā, sokthetā = put on the upper cloth.
tsü and *tsü*—kyōṭtsü, kyōṭzū = all men.

OUTLINE GRAMMAR
OF
THE LHÖTĀ NĀGĀ LANGUAGE,

WITH
A VOCABULARY AND ILLUSTRATIVE SENTENCES.

Lhötā Nāgā may be described as a "non-Aryan" language of the Indo-Chinese stock.

It constitutes the speech of about thirty thousand Nāgās who occupy sixty villages, all but four of which are included in the Wokha subdivision of the Nāgā hills.

Their location may be more exactly defined as lying on the southern edge of the Sibsagar district, having as their southern boundary the Doyang river as it enters the hills, and thence following the curve of the hills to about 26° 20' N. Lat., where they are met by the Aō or Hatigōriā tribe of Nāgās.

Like the speech of neighbouring tribes, Lhötā Nāgā is found to be in the early stages of agglutination.

Its monosyllabic base is quite apparent, but in its present state it is unquestionably rather dissyllabic than monosyllabic. In this it corresponds with Aō Nāgā.

The tendency to dissyllabify the language is seen from the fact that nearly every noun, which would otherwise be a monosyllable, becomes a dissyllable by assuming the prefix *ō*, which prefix is again dropped so soon as a possessive or modifying word can unite with the stem of the noun to form a dissyllable, *e.g.*,—

Ōyān = village.

Niyān = your village.

Otchhū = water.

Elam = hot.

Tchūlam = hot-water.

PRONUNCIATION.

The marked varieties of intonation and pronunciation of words and sentences among persons of the same, and more particularly among those of different villages, together with the use of certain root words, which, in the development of the language, have lapsed into so vague and general a signification, that they are now simply used as particles to modify the meaning, and relations of other words constitute the chief difficulties in acquiring the languages of these rude hill tribes.

The chief cause of the difference in the pronunciation of words is clearly traceable to the isolated lives of the natives. As each village occupies a separate hill-top and has little communication with other villages, except for occasional purposes of trade, or when they join the war-path against some common enemy, a dialect is developed, distinguishable at once from that of every other village.

Again, in all Nāgā land there are small groups of villages which, by frequent and friendly intercourse, have produced dialects characteristic of these several groups.

In acquiring the language it is well to employ, as far as possible, individuals representing these several groups, especially if the difference in dialects is not too marked.

Lhōtā Nāgā has been very aptly characterised as a "hilly language." Sentences are sometimes spoken in waves of sound, beautifully balanced, and not unmusical. More often, however, the progress of a sentence is jagged, abrupt and precipitous in its utterance. Slight difference in stress is the only distinguishing feature of many words. Thus, *yīā* means either to go or to come, *ōyān* = a village or another person, *ōsā* = a sitting-place or to wait, *ōnūng* = pith or a stone, &c., &c.

These differences in accent can only be properly learned by ear, and I have made no attempt to mark tones or emphasis except in the single instance of negatives. These are indicated by a dash following the syllable of negation, which is always to be pronounced on a much higher key than the rest of the word.

M-mā = is not.

Mmā = stomach. (The two ems in the latter case are to be pronounced on nearly the same key.)

N-lī = is not.

Nlī, or *nnī* = tongue.

It should also be remembered that the voice always falls at the close of a sentence, and in double interrogatives, where the verbal root is reduplicated, the first syllable of the interrogative verb is to be spoken on a much higher key than the rest of the word. These forms of interrogation are fully explained under interrogative forms of the verb.

For remarks on interchangeable and mute letters, see under Alphabet.

In the study of Lhōtā Nāgā much care should be taken to ascertain, so far as possible, the precise meaning in each case of those root-words which have ceased to be used as words by themselves, but combine with the roots of other words to modify their meanings and relations.—See under Verbal Modifiers.

ARTICLE.

Indefinite Article.—In Lhōtā Nāgā the place of the indefinite article is supplied by the demonstrative particles *nchyūā* = "one," referring to individuals of the human species, and *matsangā* or *ntsangā* = "one" of any class of objects.

I see a man—

Ānā Kyōn nchyūā hūngālā.

" " *matsangā* "

Lit.—I man one see.

I see a bird—

Ānā wōro matsangā hūngālā.

" " *ntsangā* "

Lit.—I bird one see.

The above particles are employed, however, only when special attention is drawn to the fact that but one object is mentioned.

Definite Article.—Strictly speaking, there is no definite article. Its place is supplied by the demonstrative pronouns *shī* = "this" and *chī* = "that," and by the relative pronoun *chī* or *chū* = "the one."

Give me the book.

Kāko shī ā piā.

Lit.—Book this me give.

Give me the walking-stick.

Chārōng chī ā piā.

Lit.—Walking-stick that (at some distance) me give.

The boy who came yesterday.

Nchō nūngōr erōwōchī.

Lit.—Yesterday boy coming the one.

The particle *cho* also, a frequent affix of nouns and pronouns, seems often to have the force of the definite article :

This is good, that is bad.

Shicho mhōnā, ōchicho m-mho.

Lit.—This the good, that the bad.

NOUNS.

I.—CLASSIFICATION.

Under the classification of nouns I need only refer to the formation of collective, verbal or participial, and diminutive nouns.

I.—Collective nouns are formed by affixes or added words signifying a collection of objects of the same kind :—

The affix *tsū* or *t̄sū* signifies all, large, whole.

Kyōntsū = all men.

Metātsū = all places, the whole place.

Yāntsū = a large village, — one containing many men and many houses.

Kyōntsūyān = all villages.

Oyan ekāni = the whole village, — all the inhabitants, all the fighting men.

The affix *yo* from *ōyo* = a group, clump.

Kyōnyo = a group of men.

Ōtōngyo = a clump of trees.

Eyo = we (the group of us).

The affix *ten* from *oten* = herd, flock, shoal.

Māngsūten = a herd of cows.

Nten = you (several), (the flock of you).

Wōroten = a flock of birds.

Ongoten = a shoal of fish.

II.—Verbal or participial nouns are formed by—

(1) Affixing *phen* or *pen* to the verbal root :—

Kōkthe = to sit.

Kōkthephen = a sitting-place, a chair.

Erām = to write.

Erāmpphen = an instrument for writing, a pen.

(2) By affixing *en* to the verbal root :—

Shisho = to trade.

Shishoen = a trader.

Ōyōncho = to work in metals.

Ōyōnchōen = a worker in metals, a blacksmith.

Yōnchōen = " " " "

(3) By employing both the prefix *e* and the affix *en* :—

Ōyōncho = to work in metals.

Ōyōn echoen = a worker in metals.

Vü = to sew.

Evüen = a tailor.

When the verbal root ends in *an* or *en*, the derivative noun is formed by simply changing the final *n* to *u* nasal, and prefixing *e* to the verbal root. The prefix *e* is sometimes suppressed for the sake of euphony :—

Ōngoyen = to sell fish.

Erān = to write.

Ōngoeyen = a fish-monger.

Erān = a writer.

4. By affixing to the verbal root the participial affix *wō*, sometimes for euphony *mō* or *ō*, one form of the verb "to go" signifying "gone," "become", and the further affix *chī*, the third personal pronoun, which, when thus employed, becomes a relative. Nouns thus formed generally take the prefix *e* :

Tso = to eat.

Vān = to stay.

Etsōwōchī = (he) who eats.

Evānmōchī = the one who stays.

See again under formation of adjectives.

Diminutive nouns are formed by means of the affixes *ro*, *dro*, *rōro*—

Village = *Ōyān*.

Duck = *Photak*.

Small village = *Yāndro*.

Duckling = *Photakro*.

Leaf = *Lōmo*.

Woman = *Elüē*.

Leaflet = *Lōmōro*.

Girl = *Elüérōro*.

NOTE 1.—The affix *pōe* used with nouns signifies "another" :

Yāmpōe = another village.

Nsüpōe = another year.

Tsangpōe } = another day.

Engipōe }

NOTE 2.—The word *thāmpo*, *thāmho*, signifying another, sometimes becomes an affix, and itself takes the affix *thang* denoting "time" :

Ōyān = village.

Yānthamo = another village.

Tāmpōthang } = another time.

Tāmhōthang }

NOTE 3.—Nearly every noun which is not a dissyllable becomes such by means of the prefix *ō*, which is again dropped so soon as a possessive or other modifying word can unite with it to form a word of two or more syllables :

<i>Ōki</i> = house.	<i>Shenā</i> = hot.
<i>Āki</i> = my house.	<i>Tchhūshen</i> = hot-water.
<i>Otchhū</i> = water.	<i>Ōtōng</i> = tree.
<i>Elamo</i> = hot.	<i>Etsi</i> = Sahab.
<i>Tchhūlam</i> = hot-water.	<i>Etsitōng</i> = Sahab's tree.

ATTRIBUTES OF NOUNS.

I.—GENDER.

In *Lhōtā Nāgā* the distinctions of gender apply only to animate objects, which are either male or female, and are indicated in two ways:—

- (1) By the use of different sexual names which are confined to words implying human relationships.
- (2) By added words for male and female.

I.—Different Sexual Names.

Masculine.	Feminine.
Bachelor = <i>Khyandrōe</i> .	Maid = <i>Lōrōe</i> .
Boy = <i>Ōngo</i> .	Girl = <i>Ōkā</i> .
Brother (younger) = <i>Ōnyūi</i> (older) = <i>Ōtā</i> .	Sister = <i>Ōyūlie</i> .
Brother-in-law = <i>Ōnāng</i> .	Sister-in-law = <i>Omi</i> .
Father = <i>Ōpō</i> .	Mother = <i>Ōyo, ōpvu</i> .
Grandfather = <i>Ōmotzū</i> .	Grandmother = <i>Ōtzū</i> .
Husband = <i>Ōrāpvū</i> .	Wife = <i>E-ng</i> .
Husband = <i>Ōki khamo</i> .	Wife = <i>Ōki kham</i> .
Uncle (paternal) <i>Ōpōramo</i> , <i>Ōpōrō</i> .	Aunt (paternal) = <i>Ōno</i> .
Uncle (maternal) <i>Ōmo</i> .	Aunt (maternal) = <i>Ōphyo</i> .

II.—Added words for Male and Female.

These words differ somewhat according to the class of objects referred to. Thus, the word for male is *epüē*, and the word for female *elüē*, respectively, of human beings, and *ōpōng* = male, and *ōkhō* = female, when applied to the lower animals.

(1) Added words for Male and Female:—Human Species.

As in other languages, many names of animate objects convey in themselves no idea of gender:

Nūngōr = any young person, not an adult.

Nūngōr epüē = boy; *Nūngōr elüē* = girl.

Ōtsōe = child.

Ōtsōe epüē = male child ; *Ōtsōe elüē* = female child.

Ngāro = infant.

Ngāro epüē = male infant.

Ngāro elüē = female infant.

Chenchi engai = servant.

Chenchi engai epüē = man servant. *Chenchi engai elüē* = female servant.

Kyōn = a Lhōtā Nāgā.

Kyōn epüē = a Lhōtā man. *Kyōn elüē* = a Lhōtā woman, *Nāgini*.

The word *kyōn* seems to be the nearest approach to a general term for man, although in its general application it has reference only to individuals of the Lhōtā tribe.

(2) *Added words for Male and Female:—Lower Animals.*

Phurro = dog.

Masc.—*Phurro ōpōng*, *phurro pōng*, *phupōng*.

Fem.—*Phurro ōkhō*.

Ziro = rat.

Masc.—*Ziro ōpōng*, *ziro pōng*.

Fem.—*Ziro ōkhō*.

Hōno = fowl.

Masc.—*Hāmpōng* = cock.

Fem.—*Hānkhō* = hen.

NOTE.—It will be seen from the above that these added words by contraction often become really affixes of the term denoting the species. Sometimes, owing to euphonic changes, quite a different word is produced. Thus, the words for cock and hen noted above.

II.—NUMBER.

In Lhōtā, as in other Nāgā languages, number is indicated by no special sign when the context renders this unnecessary.

When, however, the context is considered an insufficient guide as to the number of objects referred to, *nchūā* = "one," applied only to individuals of the human species, and *matsangā* or *ntsangā* = "one" of any class of objects, are used to denote the singular number ; and either the demonstrative pronouns *shiāng*, *shiāno*, *hiāno* = "these,"

and *chiāng*, *chiāno*, *chiān*, *ōteno* = "those," or one of several nouns of multitude, are used to denote plurality of objects :

Yesterday a man came.

Nchō kyōn nchyūā rōcho.

Lit.—Yesterday man one came.

Nchō nchyūā rōā.

Lit.—Yesterday one (man) came.

I have one horse.

A korr matsangā liā.

Lit.—My horse one is.

The men have gone.

Kyōn shiāng yichākā.

Kyōn chiāng yichākā.

Kyōn ōtēnā yichākā.

The more common nouns of multitude are *ōten* = flock, herd, shoal; *ōyo* = a clump, group; *khōlōk* = a pile, a company, a gathering; *enni etham* = two or three; *mezū mūngo* = four or five, &c., &c., signify "several."

Terrāro = a few, several.

Elam = many.

In Lhōtā, as in the Aō and Angāmī Nāgā languages, a rudimentary dual is seen in the use of the numeral adjective two = *ōni* in Lhōtā (*nā* in Aō and Angāmī) whenever they wish to express duality.

He and my brother have gone to the bazaar.

Shihā ātā ōni shi shopheni iyā.

Lit.—He and my brother two bazaar to have gone.

We (he and I) will come.

Shi eni iyū.

Lit.—He we two will come.

NOTE.—Angāmī Nāgā for the same would be *He nā vōrtōwe*.

Andrew and Philip.

Andriā Filip ōni.

Lit.—Andrew Philip two.

NOTE.—Aō Nāgā for the above would be *Andriā āser Filip nā*.

Lit.—Andrew and Philip two.

In Lhōtā the word for two is occasionally omitted when two are spoken of:

My brother and his brother went.

Atā nā shī ōtā tō wōcho.

Here the particle *nā* is the conjunction "and," and the particle *tō* following *ōtā* is frequently used when two or more objects are spoken of in succession.

III.—CASE.

In Lhōtā Nāgā case relations are denoted by an incomplete system of declension, and also by the use of postpositions—words used like prepositions but always placed after the word governed.

1.—Nominative Case.

(1) The subject-nominative of an active transitive verb ends in *nā*.

When there are two or more nominatives to the same verb, the particle *nā* is affixed only to the one nearest the verb.

The conjunction *nā* = "and" is not to be confounded with the affix *nā* of the subject-nominative.

(2) The subject-nominative of an intransitive verb is generally the crude form of the noun, or the crude form with the affix *cho*. Occasionally, however, the subject of an intransitive verb ends in *nā*.

The horse eats grass.

Korrnā ōchāk tsōālā.

Your father is calling you.

Nipōnā ni tsālā.

Your brother and my brother killed a tiger.

Nitā nā ātātōnā mhurr langtātā.

NOTE.—The *nā* following *nitā* is the conjunction "and," and the *nā* affixed to *ātātō* the sign of the nominative case.

This is good, but that is bad.

Hicho mhōnā, ōsī ōchicho m-mhō.

I am tired.

Ā mōktātā.

The cow is hungry.

Māngsü wōntōntsangā.

„ wōntōntātā.

I will go.

Ānā wō, aiyo wō.

He has gone.

Shi yichakā, shinā yichākā.

2.—Genitive Case.

The genitive case is expressed simply by position before the governing noun :

What is your brother's name ?

Nītā myangcho ōchōwēlā ?

Lit.—Your brother name what is ?

His name is Ōnhyūwo.

Shi myang Ōnhyūwo.

Shi myangcho Ōnhyūwo.

3.—Dative Case.

Nouns in the dative end in *i* = "to" and *o* = "for," or take the postpositions *etchi*, *etchū*, *etscōnā* = "for," *theni*, *thingi* = "to," and *pānā*, *nso*, *sirrā* and *theni*, *thingi* = "with." These last may be classed as dative or ablative of accompaniment :

I will go to your village.

Ānā nī yāni wo.

Lit.—I your village to will go.

NOTE.—When the noun ends in *ā*, it unites with the *i*, the sign of the dative, to form the diphthong *ai* : e.g.—

I will go to the jungle.

Ānā ōrai wō.

He has gone for wood.

Shinā ōtsango iyā.

I came to see your house.

Ānā nīki zelo rōcho.

Lit.—I your house for (the purpose of) seeing came.

Sometimes the noun remains unchanged :

Give this to Onhyuwo.

Shi Ōnhyū so piā.

The dative "for" expressed by means of the postposition *etchū*, *etchi* or *etscōnā* :

Buy a cloth for my brother.

Ā tā etchū ōscū shiā.

Lit.—My brother for cloth buy.

When persons are spoken of in the dative case with "to," this preposition is sometimes indicated by the postposition *theni* or *thingi* : e.g.—

Go to the Sahab.

Etsi theni wōā.

The Babu sold his pony to my brother.

Bābūnā ōmō korr ātā theni yenā.

The following sentences illustrate the use of the dative or ablative of accompaniment:—

He eats with me.

Shinā ā theni ōtsi tsōālā.

Come with me.

Ā pānā rōā.

He went with the Sahab.

Shīcho etsi sirrā wōcho.

He stays with me.

Shinā ā nso vānālā.

We sleep together

Eni nso yipālā.

It will be seen in the last two sentences that *nso* seems to be used in the one case as a postposition governing the pronoun *ā*, and, in the other case, as an adverb of manner qualifying the verb.

4.—Accusative Case.

In the accusative case we have the crude form of the noun : *e.g.*—

He eats salt = *Shinā ōmā tsōālā.*

When the verb has two objective complements, one direct and the other indirect, the latter stands nearest the verb : *e.g.*—

He gave me salt = *Shinā ōmā ā picho.*

5.—Ablative Case.

The affix *nā* is generally the sign of the ablative case. It is, however, sometimes omitted : *e.g.*—

Whence did you come ?

Nno kūinā rōchōlā ?

I came from my house.

Ā kinā rōcho.

He has gone from here.

Shi hellōnā yichākā.

I killed him with (by means of) a stone.

Ānā ōnungnā shi ephiātsangcho.

You go by boat, I'll go afoot.

Nno ōhrōngenā wōā, aiyo ōchōenā iyū.

For postpositions see under Dative and Locative Cases.

6.—Locative Case.

In the locative case we have the crude form of the noun, the same with the terminations *i* = "in," *o* or *lo* = "on," and *we* or *wi* = "in the direction of," "on," "upon," or the simple noun with the postpositions:—

Ōnūngi = in, among.

Tāchūngi = in, inside.

Ōpōni = on, upon.

Ōkapi = below, under, &c., &c.

Put this in the basket = $\begin{cases} \textit{Shicho ōhai thetā.} \\ \textit{Shicho ōhā nūngi thetā.} \end{cases}$

The book is on the ground = $\begin{cases} \textit{Kāko lōko liā.} \\ \textit{Kako lōkolo liā.} \end{cases}$

The fruit is on the tree = $\begin{cases} \textit{Tsangthi ōtōngo liā.} \\ \textit{Tsangthi ōtōngwe mpāpā.} \end{cases}$

He is in the house = *Shi ōki tāchūngi vānā.*

The orange is on the table = *Kōngken pilang pōni liā.*

Put my shoes under the table = *Ā chōkab pilang kapi vātā.*

You stand at my left hand and let him stand at my right hand = *Nno āmymwe vānā, shi aiyiwe vāntōkā.*

Still other postpositions will be found in the Vocabulary, in the list of Postpositions and in the list of Adverbs, Adverbial Phrases and Affixes.

NOTE 1.—Nouns and adverbs take the affix *tī*, *kī*, signifying "only," "alone," "just," "only."

Only the Sahab came = *Etsiti rōcho.*

He has just gone = *Nthāngāti iyā.*

NOTE 2.—It will be found that the case endings and postpositions mentioned above interchange their meanings to some extent according to the words with which they happen to be used, as is also the case in *Āō Nāgā*.

NOTE 3.—When a noun is modified by a following adjective, the case termination or the postposition follows the latter, or, in other words, the adjective is inflected instead of the noun. This is also the case in *Āō Nāgā*: e.g.—

My white pony eats oranges—

Ā korr emmhūwochīna kōngke tsōālā.

There is much fruit on the large tree.

Ōlōng tsapōlo tsangthi elam liā.

Lit.—Tree large on fruit much is.

The red hen is a great layer.
Hōno emyammochūna elam echiālā.

NOTE 4.—Nouns, adjectives and verbs are in their root forms indistinguishable from one another: e.g.—

Eatables = $\begin{cases} Etsōwo. \\ Tsōpen\ epen. \\ Etsōyū\ (\text{food and drink}). \end{cases}$
 Eatable = *Etsōwo*.
 Not eatable = *N-tsowo*.
 Good to eat = *Etsō mhōnā*.
 An eater = *Etsōe, tsōe*.
 The one who eats = *Etsōwōchī, etsōwōchū*.
 Eating = *Tsōna*.
 Eats = *Tsoālā, tsōā, tsō*.
 To eat = *Tsō, etsōlo, tsōlo*.

NOTE 5.—The particle *e*, which often appears as a prefix to nouns, adjectives and supines, seems like the prefix *te* before consonants and *t* before vowels in Aō Nāgā to have no formative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, but is more likely assumed for the sake of euphony and to avoid the occurrence of monosyllabic words.

ADJECTIVES.

1.—FORMATION.

As noted above, adjectives take the case affixes of the nouns which they qualify, or are followed by the postpositions governing those nouns. In this sense only can they be said to have declension:—

There is fruit on the tall tree = *Ōtōng sapōlo tsangthi mpāpā*.

Lit.—Tree tall on fruit is.

My new pony kicked a boy = *Ā korr ethānā nūngōr epācho*.

Lit.—My pony new boy kicked.

Adjectives sometimes precede the nouns which they qualify:—

A wise man = *Ntsū kyōn*.

Simple adjectives are made participial or verbal by means of the double affix *wōchī*, explained under verbal or participial nouns. These participial adjectives have a prevailing relative sense and stand in situations where in English we ordinarily employ a relative clause:—

Put the "dao" in the large basket = *Ōhān tsapōwōchī nūngi lepōk hī thetā*.

Lit.—Basket large the one in “dao” this place.

NOTE 1.—It is interesting to note that in Aō Nāgā the particle *bā* changed from *pā*, the third personal pronoun, becomes the affix of verbal adjectives and nouns, and is used in a relative sense precisely as *chī* or *chū* in Lhōtā.

Thus in Aō—

Bushī = sought.

Bushibā = (he) who sought.

In Lhōtā—

Yāna = seeking, sought.

Yāmmōchī = $\left\{ \begin{array}{l} \text{seeking gone the one.} \\ \text{(he) who seeks.} \\ \text{(he) who sought.} \\ \text{the seeker.} \end{array} \right.$

NOTE 2.—Professor John Avery, in his Outline of “The Aō Nāgā in Southern Assam,” says a suffix nearly identical in form and use with the one in Aō quoted above occurs in Lepcha, thus from *rōk* = “to read” is formed *rōbō* = “a reader.”

In Lhōtā—

Erām = to write.

Erāmmōchī = $\left\{ \begin{array}{l} \text{writing gone the one} \\ \text{(he) who writes,} \\ \text{the writer.} \end{array} \right.$

Professor Avery adds, “It is curious also to observe the syllable *bā* is both the relative pronoun and the adjective-forming prefix in Khasi, a language which, though bordering on the Nāgā tongues, is supposed to be quite unrelated to them.”

NOTE 3.—The use of the participial affix *wō* = “gone,” “become” in the formation of verbal or participial adjectives and nouns, may perhaps be more readily understood, if we illustrate some of its uses as a verb and participle:—

How old are you?

Nī pōksi nzū kōtā wōlā?

Lit.—You having been born years how many gone?

How many days has he been absent?

Shī yīsī nchōk kōtā wōlā?

Lit.—He having gone days how many gone?

He has been absent two days.

Shī yīsī nchōk enni wō.

Lit.—He having gone day’s two gone.

You are taller than I.

Aīyo nī sapō wō.

Lit.—I you tall gone or become.

2.—COMPARISON OF ADJECTIVES.

(1) *Comparative.*—When two objects are compared in a declarative sentence, the adjective takes the participial affix *wō* = “gone,”

"become", sometimes for euphony *mō* or *o*, and the subject of the expression is placed after the object with which the comparison is made: *e.g.*—

You are taller than I.

Aiyō nī sapō wō.

Lit.—I you tall gone or become.

You eat more than I.

Aiyō nī khyangwō tsōālā.

Lit.—I you hard gone eat.

I am taller than you.

Nnā ā rāmō.

Lit.—You I old become.

This is better than that.

Shicho chī mhōmō.

Lit.—This that good gone or become.

In interrogative sentences comparisons are denoted by repeating the adjective, first, with the participial affix *wō*, *mō*, or *o* followed by the interrogative affix *ālo*; and, secondly, with the same participial affix followed by the interrogative affix *ēlā*:—

Which is the better, Kohima or Wokha?

Kōhime mhōmōālo Wōkhe mhōmōēlā?

Which are the better, cows or horses?

Māngsū mhōmōālo korr mhōmōēlā?

Cows are better.

Māngsū mhōmō.

Are you the taller, or am I the taller?

Nī sapōālo, ā sapōēlā?

I am the taller; you are the shorter.

Ā sapōwō; nī hendrōwō.

Is this the sweeter or is that the sweeter?

Shī enangōālo chī enangoēlā?

This is sweeter.

Shī enangwō.

(2) *Superlative.*—The superlative degree is expressed by using the pronominal adjective "all", or a numeral indicating the whole number of objects under consideration before the name of the

individual supposed to possess the quality *par excellence*, together with the adjective with the affix *wō, mō, o* :—

This is the largest boy.

Langā nūngōr shī tsapōwō.

Lit.—All boys this large gone or become.

This is good, this is good, but this is the best of all.

Shī mhō, shī mhō, tōāhā lāngā shī mhōmō.

Lit.—This good, this good, but all this good gone or become.

3.—NUMERALS.

(1) CARDINALS.

1— <i>Ekhā.</i>	18— <i>Taro sū tizā.</i>
2— <i>Ennī.</i>	19— <i>Taro sū tōkū.</i>
3— <i>Etham.</i>	20— <i>Mekwī, or mekwü.</i>
4— <i>Mezü.</i>	21— <i>Mekwü sū ekha.</i>
5— <i>Mūngo.</i>	22— <i>Mekwü sū etham,</i>
6— <i>Tirōk.</i>	<i>&c., &c.</i>
7— <i>Ti-ing, tscang.</i>	30— <i>Thamdro.</i>
8— <i>Tisā.</i>	40— <i>Zūro.</i>
9— <i>Tōkū.</i>	50— <i>Tiingyā.</i>
10— <i>Taro, tarā, tero.</i>	60— <i>Rōkro.</i>
11— <i>Taro sū, or sī ekhā.</i>	70— <i>Ekhā tscang, ekhā</i>
12— <i>Taro sū ennī.</i>	<i>tiing.</i>
13— <i>Taro sū etham.</i>	80— <i>Ekhā tisā.</i>
14— <i>Taro sū mezü.</i>	90— <i>Ekhā tōkū.</i>
15— <i>Taro sū mūngo.</i>	100— <i>Ekhā tāro = nso, nzü.</i>
16— <i>Taro sū tirōk.</i>	1,000— <i>Thāngā.</i>
17— <i>Taro sū tiing.</i>	

Notes on the Numerals.

Among the Lhōtās counting is done on the fingers and toes, and as far as possible, by tens.

Tally is kept by the use of small sticks or on strings of large beans.

Ekhā = one, is used only in counting. When single objects are specified, *nchyūā*, *matsangā* and *ntsangā* = "one," are used instead of *ekhā*; *nchyūā*, being applied only to human beings: *e. g.*—

One man = $\left\{ \begin{array}{l} \textit{Kyōn nchyūā.} \\ \textit{Kyōn matsangā.} \\ \textit{Kyōn ntsangā.} \end{array} \right.$

One cow = $\begin{cases} M\ddot{a}ngs\ddot{u} matsang\ddot{a}. \\ M\ddot{a}ngs\ddot{u} ntsang\ddot{a}. \end{cases}$

Nine = *Tökü* or *ekhānā tāto mpām*.

Lit.—By one ten wanting.

The particle *sū* like the word *krö* in Angāmī Nāgā means "added to," "increased," "more": *e.g.*—

Eleven = *Tāro sū ekhā*.

Lit.—Ten more one.

Give me one more = *Matsangā ā pisā*.

NOTE.—The vowel *ū* is here changed to *ā*, the regular ending of the imperative.

Sixteen = *Tāro sū tirōk* = Ten and six, or

Mesünā mekwü m-pen = By four twenty incomplete.

This latter method of counting is in general use among the Aō and Angāmī tribes. When the point between ten and twenty is reached, the mind seems to run forward to the succeeding ten and completes the calculation by mentioning the number of digits there are short of the higher number. The Lōhtās generally prefer the former method, although they frequently employ the latter. On reaching twenty-one they often call attention to the fact that thirty is the next ten, by saying *mekwü sū thamdrowe ekhā* = twenty and, toward thirty, one, after which they count on to thirty calling the digits in regular order, thus, *mekü sū enni* = twenty and two, &c. Then again in the same way.

They also sometimes proceed throughout by mentioning each time how many have been counted in the direction of the next ten, or how many their calculation falls short of it.

Thirty = *Thamdro* = "three tens," from *etham* = three and *tāro* = ten.

Forty = *Züro* = "four tens," from *mezü* = four and *tāro* = ten.

FRACTIONS.

One-half = *Pōko*.

One and one-half = *Matsangā sū pōko*.

One-third = *Echü etham chüche matsangā*.

Lit.—Parts three division one.

(2) ORDINALS.

(A) Ordinal Adjectives.

First = *Ovüngöchü* (the one in front).

Second = „ *silāmo* (the one in front behind).

Third = *Ovūngōchū chīto ōni silāmo* (the one in front that one two behind), &c., &c., or
Ennōāchū silāmo (the again behind).

(B) *Ordinal Adverbs.*

Once = *Chōā, echōā, echūngā.*

Twice = *Echōni, echūng enni.*

Thrice = *Echōetham, echūng etham.*

(C) *Multiplicatives.*

Singly = *Mutsangtsangnā* (one by one).

By twos = *Enni nīnā* (two by two).

By threes = *Etham thamnā* (three by three).

PRONOUNS.

In Lhōtā Nāgā the case relations of pronouns are indicated by postpositions. The nominative and ablative cases take the affix *nā* under the same circumstances as do nouns. The same words are used for both masculine and feminine genders.

(1) PERSONAL PRONOUNS.

Singular—	{	I = <i>Ā, ai, aiyo, ākhā.</i>
		You = <i>Nā, nnā, nō, nnō, nīnā, yī.</i>
		He, she, it = <i>Hī, shī, chī, chū.</i>
Plural—	{	We = <i>E etc.</i>
		You = <i>Nī, nīno, nten, yī.</i>
		They = <i>Hiāng, shiāng, shiāno, chiāng chiāno, chūāng, ōtēn, ōnte.</i>

Shī enni = "we" in the expression "he and I."

Shī nā ā tō = he and I.

Eni = we (you and I).

Nī nā ā tō = you and I.

Nini = You two.

Ōchī tō ōni = they two (at some distance).

Shī tō ōni = these two (near at hand).

Personal Pronouns Illustrated.

I am calling = *Ānā tsālā*.

I don't go for wood = *Aiyo ōtsango m-mō*.

It is I = *Ākhā, Ākhānyū, Ālālā*.

The expression *Ā khānyū* seems to be about equal to the English expression "I, if you please."

I am hungry = *Ā wōntōntsangālā*.

I am tired = *Ā mōkthātā*.

I am sleepy = *Ai ying hngtātā*.

This is my property = *Shicho ā tsaki*.

For genitive forms see under Possessive Pronouns:—

My brother is waiting for me in the road = *Ā tācho ā tsconā ōlāmenā ā hnyākāvānā*.

Come to me = *Ā thingi rōā*.

Did you buy this for me? = *Nno shicho a tchū shuchonüng?*

Did he give it to you? = *Shina chi ni pīpīlā?*

They are keeping this for you = *Ōtēnā ni etscōnā shi vātālā*.

It will be noticed that the dative of "you" always ends in *i*:—

We will beat them = *Enā shian tapvū*.

Will you go with them or not? = *Ntenā shiang pānā wōwōlā?*

Let those two go = *Hetō ōnī wōtōkā*.

When I was ill they came = *Ā pīrapāthang hiano rōcho*.

They went some time ago = *Ōtēnā ōsi wōcho*.

(2) POSSESSIVE PRONOUNS.

Possessive pronouns immediately precede the name of the object possessed: *e.g.*—

My house = *Ā kī*.

Your house = *Ni kī*.

His house = *Shi kī, ōmō kī*.

Our house = *Ekī, enki, etenki*.

Your house = *Nin kī, nten kī*.

Their house = *Ōten kī, ōnte kī, chuāng kī, shāng kī*.

The adjective "own," frequently found connected with the possessive case of the personal pronoun, is *ōmō*, *ōmōchī*:—

My own house = *Ā mōchī kī*.

Your own house = *Ni mōchī kī*.

His own house = *Ō mōchī kī*.

Our own house = *E mōchī kī*.

Your own house = *Ni mōmō kī*.

In case of a plurality of objects possessed, the word for "own" becomes *mōmōchī* or *mōmō*:—

Your own houses = *Ni mōmōchī kī*.

Their own houses = *Ō mōmōchī kī*.

(3) DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Singular— $\begin{cases} \textit{Shī, hī} = \text{this.} \\ \textit{Chī} = \text{that.} \end{cases}$

Plural— $\begin{cases} \textit{Shiāng shiān} = \text{these.} \\ \textit{Ōten ōteno, chiāng, chyūān} = \text{those.} \end{cases}$

They are used both adjectively and substantively without change of form, and, as before remarked, *shī* and *chī* are employed for the definite article, and also for the third personal pronoun, singular, the latter being used as a relative in the formation of participial nouns and adjectives, and *shiāng* and *chiāng* are used for the third personal pronoun plural.

The words *nchyūā* = one, referring to individuals of the human species, and *matsangā* and *ntsangā* = one of any class of objects, often used to represent our indefinite pronoun, or the indefinite expression "a certain," may also be classed among demonstrative pronouns. These words may also be used adjectively or substantively without change of form:—

Yesterday a certain individual came = $\begin{cases} \textit{Nchō nchyūā rōcho.} \\ \textit{Nchō kyōn nchyūā rōcho.} \end{cases}$

(4) INTERROGATIVE PRONOUNS.

Who = *Ōchī, ōchō*.

Which = *Ōchō, kūwe, kō*.

What = *Ōchō, ōchī* (referring to persons),
ntiō, nyū, nyūwo (referring to things).

Who came? = *Ōchō rōchōlā?*

With whom did he come? = *Shi ōchi pānā rōchōlā?*

Whom did you call? = *Nnā ōchō tsāchōlā?*

Which boy did you beat? = *Nnō nūngōr ōcho* ("or" *kūwe*)
tāpchōlā

Which "dao" will you take? = *Lepōk kūwe khiūla?*

Which of the three will you take? = *Nnō ōnthamo kō*
khiūlā?

What is your name = $\begin{cases} Ni\ myang\ ōchi\ wēlā? \\ Ni\ myang\ ōchōlā? \end{cases}$

What do you want? = *Nnō ntīō chōnālā?*

What is the matter? = $\begin{cases} Nyūwo\ tscōchōlā? \\ Ntīō\ chōlā? \\ Nyū\ chōlā? \end{cases}$

What is this? = *Hicho nyūōlā?*

What are you searching for? = *Nnō ntīō yānālā?*

In whose house did he sleep? = *Hicho ōchōkī yipchōlā?*

Whose necklace is this? = *Shicho ōcho yōkōlā?*

I don't know which is good nor which is bad = *Mhōm kū m-*
mhōm kūsānā ānā n-tsū.

RELATIVE PRONOUNS.

The relative pronoun in Lhōtā Nāgā is expressed either by the particle *chū*, *chī*="the one" affixed to verbal nouns and adjectives, or by the use of the interrogatives *ōchī*, *ōchō*="who" and *ku kūwe*="which," followed by the demonstrative this=*shī*, *hī*, or that=*hī chī* :
e.g.—

The man who came yesterday.

Nchō kyōn erōwōchū.

Lit.—Yesterday man coming the one.

The child who died.

Nūngōr etchhūwōchī.

This is the horse which I sold.

Ānā korr eyemmōchū shī.

This is the cow that I said I would sell.

Ānā māngsū eyem ephyōwōchū shī.

Bring the book which is lying on the table.

Kāko pilang ōpōnī evanwōchū hānsi iyā.

Take the one which you like.

Kūwe ni khi hugānā chi khiā.

Lit.—Which you to take desiring that take.

The one who is coming is my brother, perhaps.

Ōcho rōānā chi ātā khāche.

Lit.—Who coming he my brother perhaps.

This is what I wanted.

Ānā echōmōchū shi.

Lit.—I wanting the one this.

Give me the one I wanted.

Ānā kūwe chōnānā chi āpiā.

Lit.—I what wanting that me give.

COMPOUND OR INDEFINITE RELATIVES.

Compound relatives are formed by reduplicating the single relatives and employing the particle *sānā*, a sign of indefiniteness. This particle appears as an affix to the verb or participle :—

Whoever wishes to go can go.

Ōchichinā wō hngāsānā chi wōtōkū.

Ōchiānnā wō hngāsānā chi wōtōkū.

Go by whichever road you wish.

Ōlān kūe kūwe ni wōhngsānā chi wōā.

Whatever is bad don't eat.

Kū kū m-mho nānā chi ti tsōā.

Kūwe kūwe m-mho sānā chi ti tsōā.

Lit.—What what bad that not eat.

I will take whatever you give.

Nnā ntiō ntiō ā piāsānā ānā khiū.

Whether he will go or or not I do not know.

Hinā wōsānā n-wosānā ānā n-tsū.

(6) RECIPROCAL PRONOUNS.

The reciprocal pronouns are formed by reduplicating the personal pronouns, or employing with a single personal pronoun the phrase "one by one" twice repeated :—

We strike each other.

Eni eni tāptātā.

Eni nchyūānā nchyūā tāv, nchyūānā nchyūā tāv.

We love one another.

Ete ete lamtālā.

Why do you steal from each other ?

*Nini ntsōle nchyuānā nchyūā tsāk efū nchyūānā nchyūā
tsāke efū.*

They killed one another.

Ōten ōten nangtācho.

NOTE.—The verbal particle *tā* affixed to verbal roots indicates that several individuals are engaged in an act.

(7) REFLEXIVE PRONOUNS.

The compound personal or reflexive pronouns are formed by affixing *mōchi* or *mōmō* = "self" to the simple forms of the personal pronoun :—

I broke it myself = *Āmōchinā shi khirapcho.*

You saw it yourself = *Nimochinā shi hūngcho.*

He ate it himself = $\begin{cases} \textit{Shimōchinā chī tsōchō.} \\ \textit{Ōmōchinā chī tsōcho.} \end{cases}$

I struck myself = *A mōmō tāpcho.*

They killed themselves = $\begin{cases} \textit{Ōmōmōnā nangthācho.} \\ \textit{Shian mōmōnā nangthācho.} \end{cases}$

Did you hurt yourself ? = *Nimōmo ōtsako enōmpāpchoke ?*

You yourselves killed the fowl = *Nite mōmōnā hōno sātācho.*

(8) INDEFINITE PRONOUNS AND PRONOMINAL ADJECTIVES.

A, certain = *Nchyūā, ōyān, matsangā, ntsanga.*

All = *Ōmpā, hālāngto, lāngā, hetōpū, hetōpāū.*

Anybody = *Ōyān, ōchihā.*

Anything = *Ntiō, nyūsānā, nyūwōsānā, lāmālamā,
lāmāthangterro.*

How many }
How much } = *Kōtā, kūtā.*

No one = *Ōchihā* (with negative form of the verb).

Nothing = *Ntihā, nyūhā* (with negative form of the verb).

Many }
Much } = *Elam, kōshā.*

Of this kind = *Hetuv.*

Of that kind = *Chituv*.

One = *Nchyūā, matsangā, ntsangā*.

Other, another = *Ōyān, thāmpho*.

Somebody } = *Ōyan, ōchōsā*.

Some one }

Something = *Ntiōsānā, nyūsānā, nyūwōsānā*.

So much } = *Hetātā, hetā, chitā*.

So many }

Such = *Hetuv, chituv*.

This much } = *Hetātā, chitātā*.

That much }

ILLUSTRATIVE SENTENCES.

A certain one said that you were a liar. = $\left\{ \begin{array}{l} \text{Ōyānā phyōcho nno tācho} \\ \text{ephyōe làto.} \\ \text{Ōyānā phyōcho nno echang} \\ \text{ephyōe làto.} \end{array} \right.$

Yesterday a certain individual came to your house. = *Nchō nī kī nchyūā rōcho*.

They are all here. . . . = $\left\{ \begin{array}{l} \text{Lāngā} \\ \text{Ōmpā} \\ \text{Hālāngtō} \end{array} \right\} \text{hello vāndrāvā.}$

Give me another = *Thāmpho ā piā*.

I did not break it, another person broke it. = *Ānā shī n-khirap ōyānā khi-rapcho*.

Is there anybody there or not? = *Ōchī ōyān vāvānilā?*

Has anybody come or not? = *Ōchihā yiyilā?*

Have you anything to sell or not? = $\left\{ \begin{array}{l} \text{Ntiā} \\ \text{Ntiōsānā} \\ \text{Nyūsānā} \\ \text{Lāmā lāmā} \\ \text{Lamāthangterro} \end{array} \right\} \begin{array}{l} \text{eyem} \\ \text{lililā?} \end{array}$

Let them both go = *Heto ōnī wōtōkā*.

How many houses are there in your village? = *Nī yāncho ōkī kōtālā?*

What (how much) is the price of this? = *Shicho kūtā mānlā?*

There is no one here = *Hello ōchihā m-mā*.

He gave me nothing . . .	= <i>Hinā nyūhā ā n-pī.</i>
There are many bamboos near our village.	= <i>Eyānī yānchōe puhṛū elam liā.</i>
There is much "dhan" this year.	= { <i>Nchikamcho ōtsōk kōshā liā.</i> <i>Nchikamcho ōtsōk elam liā.</i>
Bring me this kind of "dhan"	= <i>Ōtschang hetūv hānsi rōā.</i>
I will not buy that kind . . .	= <i>Chituv ānā n-shiū.</i>
Give me one	= <i>Matsangā ā pīā.</i>
There is only one individual here and only one there.	= <i>Hello nchyūā ōchī nchyūā tō, te.</i>
Others who say they will sell fowls can sell them, I will not sell.	= <i>Oyānā hōno eyem ephyō- wōt u v h ā k ā chitūv nā yemkā, aiyo n-yen.</i>
Others can eat dogs, I will not eat them.	= <i>Ōyānā phuro tsōkā, aiyo n- tso.</i>
These oranges are good, but the others there are bad.	= <i>Kōngken hīcho mhōnā tōsu thāmpo chīcho m-mho.</i>
Some one is there	= <i>Ōchī ōchīōsānā vānā.</i>
Give me something for this sore.	= <i>Emhōā shī etscōnā nyuwō- sānā ā pīā.</i>
I have a few cattle	= <i>A mangsū terrāro liā.</i>
Give me some (a little) . . .	= <i>Etchakāro ā pīā.</i>
I can not give so much (price)	= <i>Ōmān hetācho ānā n-pikōk.</i>
There were so many others here we did not converse.	= <i>Ōyān hetā vāncho enni n- chāntā.</i>
I have no mind to deal with such a man.	= <i>Kyōn hetuv thencho nyūhā ā n-shitā hng.</i>
Bring this kind of cloth . . .	= <i>Ōscū hetuv hānsi iyā. Ōscū shī essā hānsi iyā.</i>

NOTE.—*Essā* = like, resembling.

THE VERB.

In Lhōtā Nāgā the verb undergoes no change for the person and number of its subject. Moods, voices and tenses are indicated either by verbal affixes or by the context, and, as in Ao Nāgā, the verb freely enters into composition with other root words, which in a variety of ways modify its meaning. As will be seen, the Lhōtā verb fairly expresses the relations of time.

We will trace the verb *tsō* = "to eat" through the various moods and tenses. As will be observed, much freedom is allowed in the use of tenses, and, as in other languages of this type, the forms employed are far from being used with absolute consistency.

INDICATIVE MOOD.

Present Tense.

Present Imperfect.

Past Imperfect.

Often no distinction is made in the formation of these three tenses, the context being regarded a sufficient guide as to the time of the action.

The form thus common to these three tenses is the verbal root with the affix *ā* followed by the still further affix *lā*. This latter affix is one form of the verb *liā* = "is":—

- | | |
|----------------------------|--|
| <i>Present Tense</i> — | { I always eat rice.
<i>Nchōkāpan ānā ōtsi tsōālā.</i>
<i>Lit.</i> —Always I rice eating am. |
| <i>Present Imperfect</i> — | { I am eating now.
<i>Nthāngā ānā tsōālā.</i>
<i>Lit.</i> —Now I eating am. |
| <i>Past Imperfect</i> — | { When the Sahab came yesterday I was eating
<i>Nchō etsi rōāthang chithangchō ānā tsōālā.</i>
<i>Lit.</i> —Yesterday Sahab coming time, that time I was eating. |

The present tense is also indicated by the simple root. This is also the form for the future. This form of the verb is most commonly used when several customary or universal acts are mentioned in succession: *e.g.*—

I eat rice, vegetables and meat.

Ānā ōtsi tsō, ōhān tsō, ōsō tsō.

Lit.—I rice eat, vegetables eat, meat eat.

In enumerations like this both the above-mentioned forms of the verb are employed, thus—

Ao Nāgās eat dogs, Angāmi Nāgās eat dogs, Lhōtā Nāgās eat dogs, all Nāgās eat dogs.

Chamhā phūrro tsō, Tsangōhā phūrro tsō, Kyōnha phūrro tsō, lāngānā phūrro tsōālā.

When the continuity of an act is especially in mind, the verbal root with *ā* is followed by the verb *vān* = "is," in the sense of continuing, in its various tenses: thus—

I am eating = *Ānā tsōā vānālā*.

Lit.—I to eat am continuing.

Yesterday I was eating = *Nchō ānā tsōā vānā*.

Lit.—Yesterday I to eat was continuing.

When the Sahab came yesterday I was eating = *Nchō etsi roathangcho ānā tsōā vāncho*.

Lit.—Yesterday Saheb coming time I to eat was continuing or continued eating.

NOTE.—The verb *vān* signifies "stay" "remain," "continue," "live," "abide," "is" in the sense of continuing, "have": thus—

Is the Sahab in or not? = *Etsi vāvānilā?*

He is not in = *M-mā*, or *n-vān*.

Have you a wife? = *Ni eluē vāvānila?*

I live there = *Ānā ōchī vānā*.

The present imperfect is also indicated by the verbal root with *ā*, and the still further affix *kamā* = "is" "being." This affix seems to be still another form of the verb *liā* = "is": *e.g.*—

I am eating rice = *Ānā ōtsi tsōā kamā*.

Lit.—I rice eating am.

NOTE.—The affix *kamā* more frequently occurs in participial forms.

Past Tense.—The past tense of the verb is indicated either by the verbal root with the affix *ā* or by the verbal root with the affix *cho*—

I ate = $\begin{cases} \text{Ānā tsōā.} \\ \text{Ānā tsōcho.} \end{cases}$

Present Perfect Tense.—The present perfect tense is indicated either by the verbal root with the affix *ā* or the verbal root with the affix *chākā*, *e.g.*—

He has eaten = $\begin{cases} \text{Shinā tsōā.} \\ \text{Shinā tsōchākā.} \end{cases}$

Past Perfect Tense.—The past perfect tense is the same in form with the present perfect tense, the context being relied upon to indicate the completion of the act in past time:—

When the Sahab came I had eaten = $\begin{cases} \text{Etsi rōathangcho ānā} \\ \text{tsōchākā.} \end{cases}$

This tense is also indicated by a reduplication of the affix *chākā*,

in which case the completion of the act is considered as having taken place in time less remote than that indicated by the simple affix : *e.g.*—

$$\text{I had eaten} = \begin{cases} \bar{A}n\bar{a} \text{ ts\ddot{o}ch\ddot{a}kch\ddot{a}k\bar{a}. \\ \bar{A}n\bar{a} \text{ ts\ddot{o}ch\ddot{a}k\bar{a}. \end{cases}$$

More time, however, has elapsed since the latter act.

Future Tense.—The future tense is indicated either by the simple verbal root or the verbal root with the affix *kā*. The former is the more common :—

$$\text{I will eat} = \begin{cases} \bar{A}n\bar{a} \text{ ts\ddot{o}. \\ \bar{A}n\bar{a} \text{ ts\ddot{o}k\bar{a}. \end{cases}$$

A mute *v* or the vowel *u* is sometimes heard at the close of future affirmatives :—

$$\begin{aligned} \text{I will eat} &= \bar{A}n\bar{a} \text{ ts\ddot{o}v.} \\ \text{I will call} &= \bar{A}n\bar{a} \text{ tsau.} \end{aligned}$$

Still further the verbal root with the affix *sālā* refers to a near future, and in some connections is hardly distinguishable from the present : thus—

$$\bar{A}n\bar{a} \text{ ts\ddot{o}s\bar{a}l\bar{a}} = \text{I am on the point of eating.}$$

Before passing to the other moods we will illustrate negative and interrogative forms.

NEGATIVE FORMS.

Negative forms are indicated by prefixing *n* or *m* to the verb, except in the imperative mood, where the particle *tī* is used.

These negative prefixes must generally be pronounced as separate syllables, and always on a higher key than the rest of the word :—

$$\begin{aligned} \text{I do not eat.} &= \\ \text{I am not eating} &= \\ \text{I was not eating} &= \end{aligned} \left. \begin{aligned} &\bar{A}n\bar{a} \text{ n-ts\ddot{o}.} \\ &\bar{A}n\bar{a} \text{ ts\ddot{o}\bar{a} m-m\bar{a}n.} \end{aligned} \right\}$$

Here *m-mān* is only another form for *n-vān*, the letters, *n* and *v* being changed to “*m*” for the sake of euphony—

$$\text{I was not eating} = \begin{cases} \bar{A}n\bar{a} \text{ n-ts\ddot{o}\bar{a}k\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts\ddot{o}\bar{a}v\bar{a}n\bar{a}. \\ \bar{A}n\bar{a} \text{ n-ts\ddot{o}\bar{a} v\bar{a}ncho. \end{cases}$$

$$\begin{aligned} \text{I have not eaten} &= \\ \text{I had not eaten} &= \end{aligned} \left. \begin{aligned} &\bar{A}n\bar{a} \text{ n-ts\ddot{o}\bar{a}h\bar{a}. \end{aligned} \right\}$$

$$\begin{aligned} \text{I will not eat} &= \bar{A}n\bar{a} \text{ n-ts\ddot{o}.} \\ \text{Do not eat} &= T\bar{i} \text{ ts\ddot{o}\bar{a}.} \end{aligned}$$

INTERROGATIVE FORMS.

Single interrogatives that can be answered by "yes" or "no," are indicated by the particles *ke* or *nung*, while an indirect question is indicated by the particle *lā*. These particles occur as affixes, *ke* occurring more commonly with the present, past and future tenses, and *nung* with the past imperfect, present perfect and past perfect tenses. Double interrogatives reduplicate the verbal root and affix *ālā*, or the verbal root is repeated, first with *ālō*, and secondly in a negative form with the affix *ālā*.

In *Lhōtā Nāgā* the voice always falls at the close of a question; and in double interrogatives, where the verb is reduplicated, the first syllable of the reduplication is spoken on a much higher key than the rest of the word:—

Do you eat? = $\begin{cases} Nnō\ tsōāke? \\ Nnō\ tsōānung? \end{cases}$

Do you eat or not? = *Nnō tsō tsōālā?*

Do you eat or do you not eat? = *Nnō tsōālo n-tsōālā?*

Are you eating? = $\begin{cases} Nnā\ tsōālā\ nung? \\ \text{or} \\ Nnā\ tsōā\ vānā\ nung? \end{cases}$

Did you eat? = *Nnō tsōchōke?*

Did you eat or not? = *Nnō tsō tsōēlā?*

Did you eat or did you
not eat? . . . } = *Nnō tsō tsōālo, n-tsōchōlā?*

It will be seen that in the past tense the connecting vowel of the double interrogative is *ē* instead of *ā* as in the present tense:—

Have you eaten = } *Nnā tsōchākānung?*
Had you eaten = }

Had you eaten? = *Nnā tsōchākchākānung?*

Have you eaten or not? = *Nnā tsōtsōhālā?*

Will you eat? = *Nnō tsōke?*

Will you eat or not = *Nnō tsōtsōālā?*

When permission is asked *ne* is the sign of interrogation, *e.g.*, Can I go? = *Ānā yīāne?* This form of interrogation is equivalent to the English expression "Did you say that I could go" or "Am I permitted to go?"

IMPERATIVE MOOD.

Like the present tense of the indicative mood, the present and future imperative are formed by affixing *ā* to the verbal root—

Eat = *Tsōā*.

Ti is the sign of negation in this mood—

Do not eat = *Ti tsōā*.

SUBJUNCTIVE MOOD.

In *Lhōtā Nāgā* condition and concession are generally expressed by means of participial phrases followed, in the clause expressing the conclusion, by a verb in its regular form—

If you eat this you will be well = *Nnā shi tsōnā pō*.

Although you eat I will not eat = *Nnā tsōlehā, ānā n-tsō*.

Go and see whether the cow
eats her "dhan" or not = $\left\{ \begin{array}{l} \text{Māngsū ōtsōk tsō tsōāsānā} \\ \text{wō zētā.} \\ \text{Māngsū ōtsōk tsōālo n-tsōā} \\ \text{sānā wō zētā.} \end{array} \right.$

For further illustrations, see under Participles and Conjunctions.

The potential subjunctive is formed by adding *wō* to the verbal root of the protasis and *kātōlā* to the verbal root of the apodosis—

If rice were here, I would eat = $\left\{ \begin{array}{l} \text{Ōtsi hello vānwō, ānā} \\ \text{tsō kātōlā.} \end{array} \right.$

If you had eaten it, you would
have known whether it was
good or bad = $\left\{ \begin{array}{l} \text{Nnā shi tsōwō, mhōm} \\ \text{m-mhōm ntsyūkātōlā.} \end{array} \right.$

If I had wished I could have eaten = $\left\{ \begin{array}{l} \text{Ānā tsōhngwo, tsō-} \\ \text{chākūkātōlā.} \end{array} \right.$

If you had come yesterday
I would have eaten. $\left. \right\} = \text{Nnā nchō rōwō ānā tsōkātōlā.}$

The particles of ambiguity *escā* and *sānyu* signifying "perhaps" are used with the different forms of the verb to indicate the uncertainty of an act—

I may eat = *Ānā tsō escā*.

Lit.—I will eat perhaps.

It may rain = $\left\{ \begin{array}{l} \text{Erū chō escā.} \\ \text{Erū chōescūkā.} \\ \text{Erū chōsānyū.} \end{array} \right.$

Lit.—It will rain perhaps.

POTENTIAL MOOD.

Potentials are formed by adding the particles *kōk* and *che* to the verbal root. The particle *che* frequently denotes that the power to perform an act is dependent upon the will of another :—

NOTE.—The final *k* of the particle *kōk* is a mute consonant.

Can you eat or can you not eat? = *Nnā tsō kōkūālo n-tsō kōkūālā?*

I cannot eat = { *Ānā n-tsōkōk.*
 Ānā n-tsōche.

I can eat it = { *Ānā tsōkōkā.*
 Ānā tsōcheyū.

I cannot walk without { = *Chārōng m-pānā ōlān n-tsāche.*
a cane. = *Chāgōng m-pānā ōlān n-tsākōk.*

Can I eat this rice? = *Ānā ōtsi hī tsōkūkānūng?*

You can eat it = *Nnā hī tsōkōkā.*

NOTE.—In asking permission *ne* is generally the interrogative particle employed—

May I eat? = *Ānā tsōāne.*

This seems to be a polite way of asking permission, and is something like the English expression "Please may I eat?" or "Did you say that I might eat?" The answer in the same vein would be *Tsōnā-te k'hānyū* = "Eat if you like."

Compulsion or permission is denoted also by the causal affix *tōk*—

You can eat afterwards, } *i.e.*, you will be allowed to eat
Ōkhānāti nī tsōtōkū. } afterwards.

See Causative Forms.

VOICE.

As in *Āō* and *Angāmī Nāgā*, the *Lhōtā* verb has no distinct passive form. The forms of the perfect and past perfect tenses of the indicative mood may be used in either an active or passive sense, according to the construction of the sentence—

Active voice—{ I have eaten my rice.
 Ātsi ānā tsōchākā.

Passive voice—{ The rice which was (in that) there yesterday has been eaten.
 Nchō ōtsi chilo evāwōchī tsōchākā.
 This is broken = *Chī khirapchākā.*
 It was broken before I gave it to you.
 Ānā nī pīwōchī vūngina khirapchaka.
 The dog was killed yesterday.
 Nchō phuro sātāchākā.

The particle *chākā* is also used with intransitive verbs—

He has come = *Hinā yichākā*.

The tree has fallen = *Ōtōng yiāchākā*.

PREDICATE ADJECTIVES.

With predicate adjectives signifying bodily or mental states, the copula appears in the affixes *ā*, *tā*, *tātā*, *tsangā*.

I am ill . = $\left\{ \begin{array}{l} \bar{A} \text{ phiraptātā.} \\ \bar{A} \text{ phirāpā.} \end{array} \right.$

I was ill . = $\left\{ \begin{array}{l} \bar{A} \text{ phirāpā.} \\ \bar{A} \text{ phiraptsangā.} \end{array} \right.$

I have been ill = $\left\{ \begin{array}{l} \bar{A} \text{ phiraptsangā.} \\ \bar{A} \text{ phiraptācho.} \end{array} \right.$

I was ill = $\bar{A} \text{ phiraptācho.}$

I have been ill. = $\bar{A} \text{ phirapte vāncho.}$

I am hungry . = $\left\{ \begin{array}{l} \bar{A} \text{ wōntōnā.} \\ \bar{A} \text{ wōntōntātā.} \end{array} \right.$

I was hungry . = $\left\{ \begin{array}{l} \bar{A} \text{ wōntōntātā.} \\ \bar{A} \text{ wōntōntsangā.} \end{array} \right.$

I have been hungry = $\left\{ \begin{array}{l} \bar{A} \text{ wōntōntsangā.} \\ \bar{A} \text{ wōntōntātā.} \end{array} \right.$

Are you sleepy? = $\left\{ \begin{array}{l} \bar{N}i \text{ ying hngtsangchōke?} \\ \bar{N}i \text{ ying hngtāchoke?} \\ \bar{N}i \text{ ying hngtātā nūng?} \end{array} \right.$

Yes, I am sleepy = $\left\{ \begin{array}{l} \bar{H}o, \bar{a}iyo \text{ ying hngtātā.} \\ \bar{H}o, \bar{a}iyo \text{ ying tsangā.} \end{array} \right.$

INFINITIVE.

The naked root in the simple verb in *Lhōtā* does not correspond to the infinitive in English, nor is it to be confounded with the participle, since it partakes of the nature neither of a noun nor an adjective. It may be translated either by the present participle or the simple verb followed by the conjunction "and," the same as in Assamese.

The latter form gives the most exact sense: *e.g.*—

I eating slept . } = $\bar{A}nā \text{ tsō yipcho.}$

I ate and slept . }

I am eating and drinking = $\bar{A}nā \text{ tsō yūālā.}$

Eating drink . } = $\bar{T}sō \text{ yūā.}$

Eat and drink . }

Going eat . } = $\bar{O}yī \text{ tsōā.}$

Go and eat . }

Coming eat . } = $\bar{O}rō \text{ tsōā.}$

Come and eat . }

NOTE.—Here the words for 'go' and 'come' each assume the prefix *ō*, which is a very common prefix with a large class of nouns; as *ōhī* = house, *ōmā* = salt, *ōtsī* = rice, &c., &c. (See Note 3 under Classification of Nouns.)

GERUNDS.

The following forms may perhaps be best classified as gerunds—

(1) The verbal root with the affix *kàttō* or *.kiàttō* :

I wish to eat = *Ānā tsō kiàttō tscōālā*.

He came to eat with me = *Hinā ā thenī tsō kiàtto yīcho*.

(2) The verbal root with the affix *lō*, or with both the affix *lō* and the prefix *e*, or with simply the prefix *e*—

I came to eat = $\begin{cases} \text{Ānā tsōlō rōcho.} \\ \text{Ānā etsōlō rōcho.} \\ \text{Ānā etsō rōcho.} \end{cases}$

I wish to go to eat, *i.e.*, for the purpose of eating—

Ānā tsōlō wōkiàtto tscōālā.

The above forms seem for the most part to be used interchangeably. In expressions of purpose, however, I am inclined to think the latter forms are the more common.

Purpose may also be expressed by the use of the participle *kamā* = "being," followed by a conjunction or even without the conjunction :—

I am going very early in order to reach Wokha to day.

Nching Wōkhā chām kamā hī etscōnā ānā nyāzanginā wō.

Lit.—To-day Wokha being reached for this I very early will go.

The above sentence with the gerund-forms would read—

Nching Wōkhā echām or chāmkiàttō nyāzanginā wō.

PARTICIPLE.

As in other languages of this type, participial expressions are a favourite style of structure. Connectives are little used, and long sentences consist almost wholly of adverbial and postpositional phrases and participial expressions, as will be seen from the following illustrations :—

Efwīnā Wōkhā etsi māngsū efwi sōsi yīā vānle Wōkhā etsinā korr mānkwinā Kōhime thrōwā vānle, ōlāminā mhūngi tsanginā thiāpānāhā n-thihrāk ōre sānte sīcho. Kyōnā ōchōte Kangchī yīlo ewenā mhūngikhī rhamī hānsiro sepe pile sepenā tapsū ōchōe yōnchāk theyisi vāngālā.

Lit.—A thief Wokha Sahab's cow stealing, having bound, while going along, Wokha Sahab pony's back upon,

to Kohima while going over, from the path seeing, with a gun even shooting, did not hit. To the jungle fled. A Naga the next day, Kangchī (name of village) to the cultivation of on going, getting a sight of, catching, bringing to the sepoy's gave. The sepoy's having beaten, on his legs fetters having put, are keeping in confinement.

Kyōnā rōnā nī māngsū kūlātō āngānā emyamōchi Kūlai sōsi chōwō yenchākā, emhū wōchī hello vānā tō esōkā.

Lit.—A Naga coming your cows where me asking, the red one to Golaghat being led down has been sold, the white one here is, saying, will tell.

Aiyō hellōnā Kōhime thrōwōsi, chichōro ntsangā vānsi Kūlai chōwōsi chūngchenā Bundār lāninā chūngyīū.

Lit.—I from here to Kohimā having gone over, there month one after staying, to Golaghat having gone down, from there by the Bundar road will come up.

Having taken this and placed it there, taking a rupee and going quickly down to the bazaar buy your brother a good cloth and bring it up to the house here.

Shi hānsi ōchī vānsi ōrāng matsangā hānsi bōsare ekhiō lākā chōwō nitā etchū oscū mhōm shi hānsi ōkī hello chūng yīā.

It will be seen from the above that the Nagas very often omit the subject of succeeding clauses after they have once been mentioned, and depend largely upon the context to suggest the tense of participial expressions.

The following short sentences will illustrate the more general uses of Lhōtā participles :—

(1) Verbal root with the affix *nā* :

If you eat this you will be ill = *Shi tsōnā nī pīrapthau.*

Eating this causes me pain = *Shi tsōnā ā saptōkālā.*

Nā is also added to adjective roots, thus —

This being bad how can I eat? = *Shicho m-mhōnā kōtōlī tsōvlā?*

(2) Verbal root with affix *i* :

He seeing me struck me = *Hinā ā mhūngi ā tāpcho.*

- (3) Verbal root with affix *ā* and postposition *thang* = "at the time of," "while."

While I eating I saw a tiger = *Anā tsōāthang mhorh mhūngā*.

This same postposition is used with a negative verbal form to denote the precedence of an action—

I cannot go before eating = *Anā n-tsoāthang cho n-wōkōk*.

- (4) Verbal root with *ā* and affix *le* or *vanle*—

While I was eating I saw a tiger = *Anā tsoa vānle mhorh mhūngā*.

While going along in the path I saw a tiger = *Anā ōlānī wōle mhorh mhūngā*.

- (5) Verbal root with affix *sānāti*, sign of futurity—

On having eaten your rice go to the bazaar = *Nī tsi tsōā-sānāti wōā*.

- (6) Verbal root with affix *sī* or *sā*—

The tiger having caught and eaten the man has fled = *Mhorh-nā kyōn rhamī tsōsā tsāncho*.

Having eaten } come = *Tsōsī rōā*.
After eating }

- (7) Verbal root with affix *chāknā* :

After having eaten my rice I will go = *Ā tsi tsōchāknā wō*.

Having eaten this go = *Shī tsōchāknā iyā*.

This having been eaten what shall we do? = *Shī tsōchāknā enīnā kūtā lyūlā*.

- (8) Verbal root with affixes *lehā*, *chāklā*, denoting concession :

Although he eats this he cannot get well = *Shī tsōlehā m-pōkōku*.

Although I ate rice yesterday, I'll eat potatoes to-day = *Nchōānā ōtsī tsōchōlehā nchīngo ānā hōrō tsō*.

Since you have eaten why are you hungry? = *Ōtsī tsōchāklā nyūtsōle nī wōntōnālā?*

VERBAL MODIFIERS.

It has already been remarked that the simple *Lhōtā* verb freely takes on syllables which modify its meaning in a variety of ways. These modifying syllables or root words, the origin of some of which are clearly traceable, while that of others has become quite obscure,

appear both as prefixes and affixes to the verbal root. The following are examples:—

Affixes.

(1) Causative Verbs—

Causative verbs are indicated by the affix *tōk*—

I am causing him to eat = *Ānā hī tsōtōkālā*.

He caused me to go = *Shinā ā wōtōkcho*.

He has been caused to go = *Hī wōtōkchākā*.

Cause him to come = *Shī rōtōkā*.

(2) Permissives are identical in form with causatives—

Let him go = *Shī wōtōkā*.

Let him eat = *Shī tsōtōkā*.

NOTE.—It should be remembered that the sign of interrogation with permissives is generally *ne*: e.g.—

Did you say that I could eat? = *Ānā tsōāne?*

(3) Desideratives are indicated by the affix *hng* and *tāne*—

I wish to eat = *Ā tsōhngā*.

I do not wish to eat = *Ā n-tsōhng*.

Let us eat = *Enī tsōtāne*.

(4) Frequentatives are indicated by the adverbial prefix *n-sān-nsām*, and by the verbal root reduplicated with the affix *pvū*—

He eats frequently = $\begin{cases} Shinā n-sān nsām tsōālā. \\ Hinā tsōpvū tsōpvū vānālā. \end{cases}$

(5) The continuity of an action is denoted by the verb *vān*. See under present and imperfect tenses—

He was eating = *Hinā tsōā vāncho*.

He is continuing to eat = *Hinā tsōā vānālā*.

(6) The affix *lān* or *lām* signifies repetition and return—

I will eat again = *Ānā tsōlām*.

Eat again = *Tsōlānā*.

He came again = *Hinā rōlāncho*.

Will you come back again? = *Nnā elānai iyūlā?*

I gave it back to him = *Ānā shī pilancho*.

(7) The affix *tem* or *ten* indicates the first doing of an act—

I ate first = *Ānā tsotencho*.

. The boy who came first got the orange = *Nūngōr rōtemōchi kōngken khicho.*

- (8) The affix *sālā* indicates the beginning of an act, or that it is about to be accomplished. This affix is added to the future form—

I am about to eat . } = *Ānā tsōvsālā.*
I am beginning to eat }

I am about to go = *Ānā wōsālā.*

The child is beginning to cry = *Ngāro kiāpvūsālā.*

- (9) The verbal root repeated with the affix *phen* denotes regularity—

I eat regularly = *Ā tsōphen ā tsōpheni tsōālā.*

- (10) The affixes *tā* and *rā* denote that several individuals are engaged in an act—

We love each other = *Eninā eyilōtālā.*

They are eating together = *Ōtenā tsōtālā.*

- (11) The affix *khān* signifies all, and thus to complete—

I have eaten all = *Ānā tsōkhānchākā.*

I have done all the work = *Ānā nsundrū khānchākā.*

Eat it all = *Hi tsōkhānā.*

- (12) The affix *nhyūa* signifies incompleteness—

I have partly eaten the rice = *Ānā ōtsi tsōnhyūa.*

The same is indicated by means of the affix *khan* with a negative: *e.g.*—

I have not eaten all the rice = *Ānā ōtsi n-tsōkhān.*

- (13) The affix *sā* indicates more—

Give me more = *Ā pisā.*

- (14) The affix *hrāk* signifies to get—

I got some beef to eat = *Ānā māngsū sō tsōhrākā.*

I got a sight of him = *Ānā shi mhūnghrākā.*

- (15) The affixes *kōk* and *che* denote ability—

He being ill cannot eat = *Hinā pīrāpthākamā n-tsōkōk.*

I can go now = *Nthangā ānā wōcheū.*

See Potential Mood.

- (16) The affix *che* denotes probability—

I may eat = *Ānā tsōcheū.*

He may go = *Hinā wōcheū*.

See Subjunctive Mood.

- (17) The affix *lō* signifies "along," "on" in the sense of continuing—

Come along = *Rōālō, rōālo*.

Go along = *Wōālō, wōālō*.

Eat on = *Tsōālō, tsōālō*.

- (18) The affix *khāchi* with the verb *se* = to see, directs the attention upwards, and in like manner the affix *chōchi* directs the attention downwards—

Look up = *Zekāchiā*.

Look down = *Zechōchiā*.

- (19) The affix *hā* is often used to emphasize the action of the verb. An action may also be emphasized by doubling the verb—

He has surely not arrived there = *Shinā ōchi n-chahā*.

- (20) The affixes *tsangā*, *khangā* and *tātā* are very frequently used with verbs, and denote either frequency or intensity of an act—

I am very sleepy = $\begin{cases} Ai\ yiptsangā. \\ Ai\ yiptātā. \end{cases}$

He keeps beating me = *Hinā ā tāpkhangā*.

He is very cross = *Hī lamm tsōkhangā*.

I am very hungry = $\begin{cases} \bar{A}\ wōntōntsangā. \\ \bar{A}\ wōntōntātā. \end{cases}$

- (21) The particles *te* and *tai* signify "precisely," "exactly," "enough," "closely," "nearly," neither more nor less than is stated—

There is one here. That is all = *Hello matsangā. Te.*

Is there more there? There is no more = *Chicho ennōāhā lililā? Tai.*

He gave me only two. That is all = *Hinā enni ti āpicho. Te.*

For the affix *tī* signifying "only," see under Nouns, Note 1, after Locative Case.

Prefixes.

- (1) The prefix *chūng* signifies direction upward—

I will go up to Wokha = *Ānā Wōkhe chūngwō*.

Climb the tree = *Ōtōngwe chūngwōā*.

Mount the horse = *Korr māngkwi chūngwōā*.

- (2) The prefix *chō* signifies direction downward—

Go down to the bazaar = *Shishopheni chōwōā*.

Dismount from the pony = *Korr māngkwenā chōyiā*.

He came down from the mountain = *Hicho phūnglāninā chōrōcho*.

- (3) The prefixes *thrō* and *thre* signify direction "in". Direction from the plains is "in"; direction toward the plains is "out," the same as in English—

Come in = *Thre yiā*.

I am going into Kohima = *Ānā Kōhime thre yiālā*.

I will go into Kohima = *Ānā Kōhime thrōwō*.

NOTE.—The prefix *thre* is used with forms in *yiā* of the verb "to go" and *thrō* with forms in *wō* of the same verb.

- (4) The prefix *chi* signifies out—

Go out = *Chiyiā*.

Let us go out to Wokha tomorrow? = *Eni ōchō Wōkhe chiyi tāne?*

- (5) The prefixes *chū*, *shung*, *enhyi* signifying "against," are used with the common verbal form *kātā*, signifying contact: e.g.—

The pony ran against the fence = *Korrnā yūngāwō pāhrilo chūkātā*.

I threw this against the door = *Ānā shi hānkānā shūngkātā*.

I accidentally struck my elbow against the chair—*Ānā m-mhūngwō ā khechūken khoktepheno chūkātā*.

Don't lean against me = *Ā ti enhyikātā*.

VERBAL SYNONYMS.

The Lhōtā language like the Ao is rich in verbs, which denote variations of the same act: thus—

Ephyopālā = wash or cleanse in general.

Etsiālā = „ (clothes).

Sūālā = „ (dishes).

Myūālā = „ (face).

Phiālā = „ (feet).

Ntsakālā = „ (hands).

ETYMOLOGY OF CERTAIN VERBS.

- (1) The verb "go" has two roots,
- yī*
- and
- wō*
- .

To ascertain in certain expressions why one of these roots is used, and not the other, is often a difficult task. At times they seem to be used as exact synonyms. *Wō*, however, is nearly always used when the thought of a return, more or less remote, is in mind, except in the present perfect tense, where the root *yī* is employed: *e.g.*—

I will go to my house (the thought of returning not in mind).

Ānā ā kī yīū.

I will go to the Sahab's house (expecting to return).

Ānā etsi kī wō.

I will go to my village (not to return) = *Ē yānī wō.*

Where did he go? = *Shicho kūi wōchōlā?*

He went to the Sahab's house = *Etsi kī wōcho.*

He has gone to the Sahab's house = *Etsi kī yichākā.*

He has gone for water = *Hicho ōtchhūlo yīā.*

- (2) The verb "come" has three roots,
- rō*
- ,
- yī*
- , and
- tsā*
-

- (a) The root
- rō*
- is the simplest form of the verb "to come."

He is coming = *Hī rōālā.*

I came yesterday = *Nchō ānā rōcho.*

He has come = *Hinā rōchākā.*

Don't come this way = *Hepōmwe ti rōā.*

Am I permitted to come in? = *Ānā tāchūngi thro rōāne?*

Don't let him come in now = *Nthāngā hī ti thro rōtōkā*

- (b) The root
- yī*
- when signifying to come combines with it also the idea of a previous going, and may, perhaps, be termed preterito present, as it conveys the thought of the action as lying partly in the past and partly in the present:
- e.g.*
-

I (having been) am coming = *Ānā yīālā.*

I (having gone) will come = *Ānā yīū.*

When will you (having gone) come? = *Kōthang yīūlā.*

The *yī* signifying "to come" is pronounced on a higher key than

the same verb when it signifies to go. As in other words, there is sometimes a transposition of the letters of this root for the sake of euphony, and we have *iyā* instead of *yīā*.

(c) The verb *tsā* signifying "to come" is defective. It is used only of incomplete action. The same root signifies "to call." The verb *tsā* = "to come" is doubtless intimately connected in thought with the idea of calling—

He is coming (on the way) = $\begin{cases} Hī tsātā. \\ Hī tsātālā. \end{cases}$

I have come (but not yet fully arrived at the point of destination) = *Ānā tsāchākā*.

(3) The auxiliary verbs "be," "have."—These verbs appear under several forms;

(a) The verb *lī* is the simplest form of the verb "to be." When standing alone it generally appears with the affix *ā*, and when used as an auxiliary, the *i* is dropped, and the verb appears as the affix *lā* or *ālā*, *cho* and *chākā*.

In the early stages of the language the *i* of the root was doubtless retained, but for the sake of euphony, or on account of carelessness in pronunciation, was soon dropped: e.g.—

I have two ponies, you have three ponies, together we have five = *Ā korr enni lī nī korr etham lī tō enni tsōtsi mūngoālā*.

It is there = *Ōchī liā*.

It was there = *Ōchī lichō*.

Have you cloth or not? = *Nī scū līlilā?*

I have much cloth = *Aiyo ōscū elam liā*.

Bring my book which is on the table = *Ā kāko pilang liānāchī hānsī yīā*.

The word for "is" is often omitted: e.g.—

He is my brother = $\begin{cases} Shīcho ā tā. \\ \bar{A}tā shī. \\ \bar{A}tācho shī. \end{cases}$

This is good, that is bad = *Shīcho mhōnā, chīcho m-mhō*.

I am eating = *Ānā tsōālā*.

I am sleeping = *Ānā yipālā*.

The form of this verb is generally *cho* in the past tense and *chākā* in the present perfect and pluperfect tenses:—

I ate = *Ānā tsōcho*.

Lit.—I eating was.

I have eaten all = *Ānā tsōchākā*.

The affix *lā* is frequently retained in the past tenses.

(b) "Be," "have" in the sense of continuing is expressed by the verb *vānā* = "stay," "remain," "inhabit," &c:—

Have you a wife? = *Ni eng vāvānilā?*

Is the Sahab in? = *Etsi tākūngi vāvānilā?*

He is not in $\begin{cases} N-vān. \\ M-mā. \end{cases}$

He was here yesterday = *Nchō hīnā hello vāncho*.

ADVERBS, ADVERBIAL PHRASES, AND AFFIXES.

ADVERBS OF TIME.

After a little = *Ōkhaicho esangāro vāsī, terrārovāsī, okhānātī*.

Afternoon = *Nyūlānī*.

Afterwards = *Hisī, thāmpōthang, thāmphōthang*.

After a few days = *Nchōk enni etham vāsu, nchōk mezu mūngo vāsu*.

A while ago = *Vangā, nthongnā*.

Again = *Ennōā*.—Verbal affix *lān* (see Illustrative Sentences).

Ago, long since = *Nkōlō*.

Always = *Echūng, nchūnkō*.

Before = *Vangā*, long before = *nkōlō* (see Illustrative Sentences for negative with participles of time).

By day = *Engilo*.

By night = *Zamōlo*.

Cock-crow = *Hōno khūāthang*.

Constantly =
Continually =
Habitually =
Unceasingly =

$\left. \begin{array}{l} \text{Verbal affixes} \\ \text{khāngā and pvū.} \end{array} \right\}$

Daily = *Nchōnthang nchōnthang, nchōk-nchōkā*.

Dusk (at) = *Mangsāthang*.

Evening (in the) = *Mangchōlo*.

First = verbal affix *ten* (see Illustrative Sentences), *vangā*.

Formerly = *Ōsinā*.

Frequently = *Nsānsām*.

Henceforth = *Hisīcho*.

Last night = *Nsamo*.

Last year = *Lānkamo*.

Last month = *Chōro tchīchākā*.

Late—*Nshuthangā*.

Month (this) = *Chōro shī*.

Month (next) = *Chōro ōpōmwe*.

Never= <i>Kôthanghā</i> , followed by a negative.	Sometimes= <i>Kôthanghā kôthanghā</i> .
Night (by) = <i>Zamôlo</i> .	Soon = <i>Ôkhânālî, sangāro vāsu</i> .
Night before last = <i>Ôchyū samô</i> .	Suddenly = <i>Ekhiāpā</i> .
Nightly = <i>Zamôthang samôthang, Zamolo samôlo</i> .	Sunrise = <i>Engi chirôpānthang</i> .
Noon (at) = <i>Nshî ethango</i> .	Sunset = <i>Engi threpānthango</i> .
Now = <i>Nthāngā</i> .	The day before yesterday = <i>Zamcho</i> .
Now-a-days = <i>Nchaiyā hichô</i> .	The day after tomorrow = <i>Rāchô</i> .
Now and then = <i>Kôthanghā kôthanghā</i> .	To-day = <i>Nching</i> .
Often = <i>N-sānnsām</i> .	To-night = <i>Ôsamo</i> .
One day = <i>Tsangônā, engyā, nchôkâ</i> .	Tomorrow = <i>Ôchô</i> .
One night = <i>Zamôā</i> .	Until—(See Illustrative Sentences.)
Quickly = <i>Nthāngā, ekhiolakā, setôā, ndrā</i> .	While—affixes <i>thang</i> and <i>le</i> . (See Illustrative Sentences.)
Regularly—adverbial affix <i>phen-phenochi</i> .	When = <i>Kôthang</i> , and <i>thang</i> , the particle of time, with the verb.

ADVERBS OF MANNER.

Accidentally = <i>N-tsühā, m-mhung</i> .	Loudly = <i>Ekhiotô</i> .
Along (in company with) = <i>Pānā, nzo, süerā</i> .	More = <i>Sā</i> (verbal affix), <i>ennōā</i> .
Alone = <i>Ômôti</i> .	No = <i>Me, mek</i> .
Also = <i>Hā</i> .	Perhaps = <i>Kānyā</i> .
Badly = <i>M-mhō, yūsōrā</i> .	Probably = <i>Esā, kâche</i> .
Designedly = <i>Ntsiāhā</i> .	Quickly = { <i>Ekhiāpā, ekhiolā</i>
Equally = <i>Khiti khiti, keti keti</i> .	Rapidly = { <i>ndrā, setôā</i> .
Gently = <i>Ennānātô</i> .	Silently = <i>Mphōā, ethak n-tsyū, ennātô</i> .
How = <i>Kôtôli, kôtô</i> .	Slightly = <i>Etchukāro, terrāro</i> .
Immediately = <i>Nthāngā, ndrā</i> .	Slowly = <i>Echamchamnā</i> .
In this way = <i>Hetô</i> .	Tightly = <i>Rôk rôk, rak rak, tā nangā, rārangā</i> .
In that way = <i>Chitô</i> .	Truly = <i>Ôtscôtô</i> .
In what way = <i>Kôtūv</i> .	

Very well = *Nnānyū*.

Well = *Mhōna*.

Wholly = *Kān* (verbal affix.)

Why = *Ntsōle, nyūwōtsōle*.

Yes = *Hō*.

ADVERBS OF PLACE.

Above = *Ōpōnī*, affix, *ō* or *lō*,
ōyākī, omhauwe.

Afar (from) = *Ekōninā*.

Afar (off) = *Ekōnī*.

Ahead = *Ōvangwe, ōvangī*.

Anywhere = *Kūwesānā, kūsānā*,
kūisānā.

Around = *Hriphiā, kāfūā*.

At a short distance = *Nhyan-*
khang.

At some distance = *Nkōnkhang*.

At the right hand = *Āmymwe*.

At the left hand = *Aiyiwe*.

Back side = $\begin{cases} \text{Silāmwe, } \text{ōchūwe} \\ \text{(of bed).} \\ \text{Kha n t s a n g w e} \\ \text{(of house).} \end{cases}$

Backwards = *Silāmphiwō*.

Behind = *Silāmwe*.

Below = *Ōkhapwe, ndrewē, ōkha-*
pī.

Beside = *Tsātsōkwe*

Elsewhere = *Thāmphōe*.

Everywhere = *Metā ākūā, metā*
ākwaī, metātzhū, metā meyo.

From above = *Ōyākinā*.

From below = *Ōkapinā*.

From within = *Ōchūngwenā, tā-*
chūngwenā.

From without = *Hōmphōwenā*.

Hence = *Hellonā, hepīnā*.

Here = *Hello, shilo, hepī*.

High = *Ōyākī*.

Hither = *Ēpī, hepī, hello*.

In front = *Thōnthryūwe*.

Inside = *Tāchūngwe, takuwe*.

In the presence of = *Mhātūngwe*.

In the middle = *Ōnūngo*.

Near = *Enghyāno*.

On this side = *Hepīwe, hepōmwe*,
epōmwe.

On that side = *Ōchiwe, ōpōmwe*.

Somewhere = *Kūsānā, kūlō-*
sānā.

Thence = *Ōchīnā*.

There = *Ōchī-ōchīlo*.

Whence = *Kūinā, kūnā, kūlonā*.

Whither = *Kūi*.

ILLUSTRATIVE SENTENCES.

Come again = $\begin{cases} \text{Ennōā rōā.} \\ \text{Ennōā rōkenā.} \\ \text{Rōlānā.} \end{cases}$

Eat before you go = *N-yithanghā tsōā*.

Lit.—Not going time eat.

He cries constantly = *Hinā kiāpvū kiāpvu vānālā*.

He is habitually cross = *Hicho lam tscokhāngā*.

I came first = $\begin{cases} \bar{A}nā rōtencho. \\ \bar{A}nā ōvāginā rōcho. \end{cases}$

He comes regularly at noon = *Nshuthangāthang ōmō rōphen rōpheno rōālā*.

Stay here until I return = *Ānā n-rōlānthango hello vānā*.

I can't go while he is here = *Hī hello vānāthang ānā m-mōkōk*.

I saw a tiger while going along the road = *Ānā ōlanī wōle mhorr mhūngcho*.

Give me more = *A pīsā*.

Very well, I'll go if you like = *Nnānyū, ānā wōkhānyū*.

He sleeps at the back-side, I sleep at the front-side = *Hinā ōchūwe yip ānā ōmīwe yip*.

POSTPOSITIONS.

In Lhōtā, as in other Nāgā languages, the words identical in power with the English prepositions follow the words which they govern, and hence are called postpositions. The following are some of these words with their ordinary significations. See also case terminations under nouns, where the affixes here mentioned are illustrated:—

Above = *Ōmhai, ōmhainā, ōm-hauwe*.

After = *Silāmi* (along with), *pānā*.

Among = *Ōnūngo*.

As far as = *Te hngā, ntānte*.

At, in = Affix *lo, nā, thang*.

Before = *Ōvāngwe, ōvāngī*.

„ (to the presence of) = *Mhātanginā*.

„ (in the presence of) = *Mhātangī, tonthryūwe*.

Below = *Ōkapī, ōkapwe, ōkhapwe*.

Beside = *Tsātsōkwe*.

Between = *Yite, ōnūngī*.

Beyond = *Engamwe*.

By = Affix *nā*.

For = *Etsōnā, etchū, etchī*, affix *lō, ō* and *kiattō*.

From = *Thenī*, affix *nā*.

In, into = *Tāchūngī, ōchūngwe*, affix *i*.

In place of = *Nnīche*.

In the direction of = Affix *we*.

On, unto, upon — *Ōpōnī*, affixes *ō, lō, ōlō, we*.

To — *Shenī thingī, themwe*, affix *i, lō*.

Toward, at — *Themwe*, affix *we*.

With — *Pānā, nzo, sīrrā, thenī*.

Thang often governs a verb or participle in the sense of while :—
e.g.—

While staying at Wokha I was ill.

Wōke vānāthang ā pīrapthātā.

Come in the morning.

Engiyāthang rōā.

Lit.—Sun coming time come.

The following are a few examples of the use of other postpositions :—

The birds fly above our heads = *Ā kurr mhainā wōro phyai iyā.*

Come after me = *Ā silami rōa.*

Come along with me = *Ā pānā rōā.*

He lives among us = *Hinā enūngo vānā.*

Go as far as the bazaar = *Bōzārelo n-tānte wōā.*

Come as far as the tree = *Ōtōng he te hngā iyā.*

I bought this of your brother = *Nitā theni shi shicho.*

Go towards the Sahab's house = *Etsi kiwe wōā.*

Throw that toward the tree = *Ōtōngchi themwe shamchiā.*

Go between the houses = *Ōki yitenā wōā.*

He sleeps between us = *Hinā eni nūngi yipālā.*

CONJUNCTIONS.

Lhōtā Nāgā, like the other languages of this type, abounds in participial expressions, a structure not favourable to the use of connectives. See under Participles.

The following are the most common connectives :—

And = *Nā, hā, sū, nnā.*

And (more) = *Sū.*

Also = *Hā.*

Both—and = *Hā-hā.*

But = *Tōsū, ōsū, sū, tōlehā.*

If = *nā.*

If not = *menā.*

Then
Thereupon } = *Chisicho.*

Therefore = *Chitsakōnā, chi etscakōnā.*

ILLUSTRATIVE SENTENCES.

The following sentences will illustrate the use of the conjunctions, and also how their place is supplied by conjunctive participles:—

The Sahab, the Babu, and I will go=*Etsi nā Babu nā ā tō wō.*

Etsihā Babu hā ānā ha tō ethamātō wō.

Both he and I will go.= { *Shinā ā tō wō.*
 { *Shi hā ānā hā tō wō.*

The Sahab's pony is dead and mine also=*Etsi korr tchū nā ā korr hā tchū.*

One rupee and two annas=*Piākā sū mōiyā.*

A hundred and more besides=*Nzoā sū enōā chi hā liā.*

Go and eat = *Ōyi tsōā.*

Lit.—Going eat.

I went to Wokha and bought fowls=*Ānā Wōkhe wōsi hōno sicho.*

Lit.—I Wokha having gone fowls bought.

Although you go I will not come=*Nnā wōlehā aiyō ndrō.*

Lit.—You although going I will not come.

Although I went I did not see any one=*Ānā wōā hā ōyān m-mhūng.*

Lit.—I although going another person saw not.

I cannot go because I am sick=*Ā pīrāpthākamā aiyō m-mōkōk.*

Lit.—I ill being I cannot go.

I cannot eat more now for I am full=*Nthāngā ā nhyichā kamā nthāngo n-tsōkōk.*

Lit.—Now I full being more cannot eat.

Give me this, but if not, give me that=*Shi ā piā, osū menā, chi ā piā.*

Lit.—This me give, but, if not, that me give.

Go, but don't stay long = *Wōā, ōsi enhyākā ti vānā.*

Lit.—Go, but long don't stay.

Either you or he come tomorrow = *Ōchō nnā n-rōnā hinā rōā.*

Lit.—To morrow you not coming he come.

Neither you nor he must come = *Nnā hā tī rōā nā shihā tī rōā.*

Lit.—You also not come and he also not come.

Except this there is no other = *Shi te kamā thāmphō n-nī.*

Lit.—This only being other not.

If you go, don't stay long = *Nnā wōnā enhyākā tī vānā.*

Lit.—You if going long don't stay.

I will not go lest it may rain = *Erū chō esā kamā aiyō m-mo.*

Lit.—Rain perhaps being I will not go.

I am doing this well in order that the Sahab may give me a present = *Etsinā ōthān ā pitōkūkiattō ānā shi mhōnā lyūālā.*

This is bad, nevertheless I'll eat it = *Shichō m-mhōlā, tōlā ānā tsō kānyū.*

You come or else send Nymstsemo = *Nnō rōā, ōsū, menā, Nymtsemō rōtōkā.*

Lit.—You come, but, if not, Nymtsemo cause to come.

If you go then I will not go = *Nnā wōnā chinā aiyō m-mō.*

Lit.—You if going, on that I will not go.

Having done my work I then went to the bazaar = *Ānā nsūndryūsī chīsicho bāzāre chōwōcho.*

Lit.—I work having done then (after that) to the bazaar went.

He has gone therefore I will not go = *Shinā wōcho ānā chītsükōnā m-mō.*

Lit.—He has gone I for this will not go.

We cannot go unless both go = *Ni nā ā tō menā m-mōkōk.*

Lit.—You and I if not cannot go.

I cannot go unless you go = *Nnā maknā ānā m-mōkōk.*

Lit.—You if not I cannot go.

My father has gone and so I did not go = *Āpōnā ichā kamā ānā chī etscōnā m-mōcho.*

Lit.—My father having gone I for this cause did not go.

INTERJECTIONS.

Admiration = *Āpāpā, aiyo, aiyo.*

Annoyance = *Eñen, haiyo-o.*

Approval—bravo, bravo = *Hāhā, monsono monsono.*

Assent—yes = *Hō.*

Yes, yes = *Hō, hō.*

To attract attention = *Hai, hai, the reply hō, hān.*

To attract attention to one's words = *Ntātō.*

Disgust = *En, en. Ānhānh.* (Violent spitting generally accompanies these exclamations.)

Sorrow = *Hāpvo hāpvo, hāpvo-ā.*

TABLES.

MONEY TABLE.

Rāngmyō terrūwō = 1 pie.

Lit.—Money red small.

Rāngmyō matsangā = 1 pice.

Lit.—Money red one.

Rāngmyō enni = 2 pice.

Lit.—Money red two.

Rāngmyō etham = 3 pice.

Lit.—Money red three.

Rāngmyō mezū = 4 pice.

Lit.—Money red four., &c.

Rāng terru e-hm = 2 annas.

Lit.—Money small white.

Mōiyā is now a more common term for 2 annas

Rāmpiāk pōko or rāngmyō tisā = 8 annas.

Lit.—Rupee half or money red eight.

Rāmpiāk = 1 rupee.

The Lhōtās now generally use the word *poisā* for pice, counting thus—

Poisā matsangā, poisā enni, etc.

Mōiyā matsangā, mōiyā enni, etc.

Ōrāng } matsangā, { Ōrāng } enni, &c.
Rāmpiāk }

SPACE MEASUREMENT.

Ekō = a span.

Eko hendlo = a span with forefinger.

Eko sappō = a span with middle finger.

Khechū = a cubit.

Wōnchen = an arm's length.

Nkī = distance covered by both arms extended.

Mungyā = distance from breast bone to finger's end.

Chōhmyekchānchākā = ankle-high (spoken of water and growing grains).

Ndrā ekhangchānchākā = half the height to the knee.

Nko chānchākā = knee high.

Phinang chānchākā = thigh-high.

Kangke chānchākā = leg-high.

Eryū chānchākā = waist-high.

Khōyo chānchākā = rib-high.

Ōhiro chanchākā = breast-high.

Distances are estimated by the time it takes to accomplish them.

Nchōkā etsā = one day's journey = 40 to 50 miles.

Nchōk enni etsā = two days' journey.

CAPACITY.

Myōkū pyangā } = one handful.
Myō esānā

Okhe tsongkōn pyangā } = two handfuls.
Nchamā

BASKET MEASURES.

Tsangtsirō } = about 2 chuttacks.
Tsangthephen

Lōtāng } = about 1 powah.
Lālōn

Rammā = about 2 powahs.

Etakā = about 1 seer.

Lekham = 4 to 5 seers.

Ejū=a small balance for weighing salt and meat. Will weigh up to 4 or 5 seers.

TIME.

Divisions of Day and Night.

A day=*Nchōkā*
Tsangngōnā } = 24 hours.

A day=*Engā*=one sun.

Daytime=*Nchonthang*.

Before cock-crow=*Hōnō khūsāthang*.

Cock-crow=*Hōnō khūāthang*.

Early morning= { *Nyāsanginā*.
Nyāpā.

Sunrise=*Engiyāthang*=sun-coming time.

Morning=*Eng chiropān thang*.

Forenoon=*Eng langhī chūngrōchākā*.

Mid-day=*Nshiethango*=luncheon time.

Afternoon=*Nyūlānī*.

After lunch follow three drinking times, which serve to divide the afternoon into the three following parts:—

Sendro lānghauwō.

Sendro ōnnūgo.

Sendro lānkupō.

Late afternoon= { *Engi hrepangō*
Engi hrepsāthang. } = sun descending time.

Dusk= { *Mangsāthang*
Mangpanthang } = dark getting time.

Sunset= { *Engi hrepānthang*.
Engi hrechākchōlo.

Night=*Zamō*.

Midnight= { *Zamō nangten*.
Zamō chyūsōe.

Divisions of Month.

The moon }
A month } = *Chōro*.

New moon= { *Chōro pānthang*.
Chōro chiropānthang.

Half moon=*Chōro ekavsā*.

Full moon = *Chōro ekālā*.
 Time between moons = *Chōram*.
 The moon is waxing = *Chōro rānchetālā*.
 The moon is waning = *Chōro sākātā iyālā*.
 The moon is about to die = *Chōro tchyūvsālā*.
 The moon has died . } = *Chōro tchichākā*.
 The month has closed }

MONTHS.

January = *Etsōn, Echōn*.
 February = *Ndri*.
 March = *Emhū* = "to blow," as in lighting a fire and refers to the firing of jungle on the cultivations.
 April = *Ephi*.
 May = *Chesu*.
 June = *Eten*, from *oten* = "Kōni dhan."
 July = *Nnung*.
 August = *Chikānikā*.
 September = *Ndrang*.
 October = *Chōchāntsū*.
 November = *Ronqorongyi* referring to the passing and re-passing in carrying the "dhan" from the fields to the village.
 December = *Puthe hānte* = Crop.

SEASONS.

Hot weater = *Elamō*.
 Cold weather = *Etsakō*.
 Sowing time = *Yichenthang, lichenthang*.
 Before harvest = *Yirapang, lichenthang*.
 Harvest time = *Yirāthang, lirāthang*.
 Rest time = *Mānū thang*.
 Rains = *Nsūlo*.

SYNTAX.

Owing to the frequent omission of subject nominatives, the preponderance of participial expressions, and an indifferent system of inflections, syntax plays a very important part in the construction of the Lhōtā Nāgā language.

(1) *Order of words in a simple sentence.*

The verb stands last in the sentence, and, as a rule, the subject stands first. Considerable freedom, however, is allowed as regards the position of the latter. It is frequently omitted, and any nouns or pronouns standing in a possessive relation to it always precede it.

Adverbs often take the first place in a sentence.

Interrogative adverbs, however, take this place less often than in English.

He struck me = *Hinā ā tāpcho*.

Lit.—He me struck.

My father struck him = *Ā pōnā shī tāpcho*.

Lit.—My father him struck.

When did he strike you? = *Shinā kōthang ni tāpchōlā?*

Lit.—He when you struck?

He struck me yesterday = *Nchō hinā ā tāpcho*.

Lit.—Yesterday he me struck.

Adjectives follow the nouns they qualify. In case, however, the relation of the qualifying adjective is so intimate as to form with the noun a compound word it precedes the latter: *e.g.*—

An Assamese man = *Ōsam kyōn*.

The articles *nchyūā*, *matsangā*, *ntsangā*, *hī*, *shī*, and *chī* follow the nouns which they define—

A (one) horse = *Korr matsangā*.

The (this) dog = *Phūrro shī*.

When both the article and an adjective qualify a noun, the article follows the adjective—

A (one) white horse = *Korr ehem matsangā*.

The (that) beautiful girl = *Lōrōroe mhōm chī*.

Possessive nouns and pronouns precede the name of the object possessed:

My house = *Ā kī*.

Nymtsemō's father = *Nymtsemō ōpō*.

Adverbs frequently stand first in a sentence—

He came yesterday = *Nchō hinā rōcho*.

Adverbs qualifying adjectives or other adverbs immediately precede them—

He is very sick = $\begin{cases} Hī tangto pīrapthātā, \\ Hī elam pīrapthātā. \end{cases}$

He came very quickly = *Hī tangtō ekhyangā yīā*.

The verbal affixes *lān, sā, pvū, &c.*, having the force of adverbs follow the verbal root—

Come back again = *Rōlānā*.

Give me more = *Ā pīsā*.

He comes frequently = *Hī rōpvū rōpvū vānālā*.

Adverbs qualifying a whole clause precede or follow the subject indifferently :—

I never spoke with him = $\begin{cases} \text{Ānā kōthanghā shī n-chā.} \\ \text{Kōthanghā ānā shī n-chā.} \end{cases}$

(2) Position of clauses in a sentence.

In complex sentences the principal clause stands last, and relative clauses, and constructions taking their place, precede antecedent clauses :—

Go and tell John what you have seen and heard.

Nnā ntīō ntīō mhūng, ntīō ntīō zo, chī wōsī Yōhān esoā.

Lit.—What you have seen, what heard, that having gone, to John tell.

Where did he tell you that the pony was ?

Shinā korrcho kū vāncho lāto, nī zōchōlā ?

Lit.—He pony where was saying you told ?

I know that a goat is there.

Chī nyānyā vānā, ānā ntsū.

On this principle verbal adjectives precede the nouns they qualify :—

He killed all who were staying in the house here.

Ōkī chilo evān lāngā henā nangthāta.

Lit.—House here in staying all he killed.

For the construction of participial clauses, see explanations under Participles and Conjunctions.

Interrogative and negative constructions are sufficiently explained under verbs.

(3) Direct and indirect quotations.

Direct quotations are immediately followed by the particle *tō* and are generally placed between the subject and predicate of the principal clause :—

He says I will go = *Shinā “ ānā wō ” tō phyōālā.*

Lit.—He “ I will go ” says.

He said to me I am sick = *Hinā “ a pīrāpthātā ” tō ezōchō.*

When thoughts are expressed in any other form than in the original words of the author, the affix *lâtō* is employed at the close of the indirect discourse which, as a rule, follows the principal clause :—

He says that he would go = *Hinā phyōālā, ōmōnā wōlâtō*.

He told me that he was sick = *Hinā ā sōcho, ōmō pīrapthelato*.

If the speaker says "*Ānā wō*" = "I will go," any one standing near and wishing to inform a third party of the fact, will simply say "*Wōlâtō*" = "He says that he will go."

PHRASES ILLUSTRATING THE USE OF VERBS.

INDICATIVE MOOD.

Present Tense.

Ache, root = *Nō*.

1. Does your head *ache* now-a-days ? $\left\{ \begin{array}{l} \textit{Epaiyācho nī kurr nī nōtātā-nūng ?} \\ \textit{Epaiyācho nī kurr nī nōtāchōke ?} \end{array} \right.$
2. Yes, it *aches* . . . $\left\{ \begin{array}{l} \textit{Ho, ā nōā.} \\ \textit{Ho, ā nōtātā.} \\ \textit{Ho, ā nōtsangā.} \end{array} \right.$
3. Does it *ache* much ? . . . $\left\{ \begin{array}{l} \textit{Elam nī nōāke ?} \\ \textit{Ho, tangto ā nōā.} \end{array} \right.$
4. Yes, it *aches* hard . . . $\left\{ \begin{array}{l} \textit{Ho, mpeмо ā nōā.} \end{array} \right.$

Ask, root = *Ngā*.

5. Do you *ask* the Sahab whether you can go or not ? $\textit{Nnā wōālo m-mōsānā etsi engālānung ?}$
6. I do not *ask* him . . . $\textit{Ānā hī n-gā.}$
7. Do you *ask* the Sahab or not ? $\textit{Nno etsi ngāngēlā ?}$
8. Yes, I *ask* him now and then $\textit{Ho, kōthanghā, kothanghā ānā shī engā.}$

Assemble, root = *tscō*, with *nzo* or *kōlōk*.

9. Do you *cause* the coolies to assemble ? $\textit{Nno kūlī kōlōk tscōyitokānung ?}$
10. No, they *assemble* themselves. $\textit{Me, ōmōmō nzo tscōyiālā.}$

23. When you came was the water boiling? Nno yiathang ôtchhü elākālā-nūng?
Nno yiathang ôtchhü shenā-nūng?

24. It was not boiling . . Elākā m-mā.
Shenā m-mā.

25. It was boiling an hour . Shālā matsangā elākāvāncho.
Shālā matsangā shenāvanā.

*Past Tense.**Borrow, root = No.*

26. Yesterday I *borrowed* ten rupees of the Babu. *Nchō ānā bābū theni oràngtāro nōcho.*
27. I did not *borrow* anything of him. *Ānā hi theni nyūhā n-no. Ānā hi theni nyūhā n-nōcho.*

Break, root = Khirap.

28. Did you *break* this dish? . *Nno ōpfhū hi khirapchōke?*
29. I did not *break* it . . *Anā hi n-khirap.*
30. When I was holding it in my hand my brother, knocking it out of my hand, *broke* it. *Anā penle ā tănā ewōnchōchi khirapcho.*
31. He made me *break* it . *Hinā shi ā khiraptōkcho.*

*Present Perfect.**Break, root = vāso.*

32. Have you *broken* the stones? *Nno ōnūng vāsōchākānūng?*
33. I have not *broken* them all . *Ānā ōmpā m-māsōāhā.*

Break, root = rānso.

34. Have you *broken* my spear or not? *Ā tso erānsōchākchōālo n-rān-sōāhālā?*
35. I have made my brother *break* it. *Ānā hi ātā erānsōtōkchākā.*

*Past Perfect.**Burn, root = rōng.*

36. They themselves had *burned* their village before we arrived. *Enā wō n-chanthangā ōmōchihā ōyān rōngchākā or rōngā.*

Bring, root = hān yī.

37. When you were there, had he *brought* the fowls? *Nnā ōchi vānāthang hinā hōnō hānsi yichākānūng?*
38. He had not *brought* the fowls, but he had brought the eggs. *Shinā hōnocho hānsi n-yinā hōno tchhū hānsi yichākā.*

Future Tense.

Build, root = Tscō.

39. I *will build* a house . . . *Ānā ōki tscō.*
 40. Where will you *build* it? . . . *Nno kūwe tscōlā?*
 41. Will they *let* you *build* *Ōnō* hello *nī tscōtōkūla?*
 here?
 42. Yes, they *will let* me *build* *Ho, hello ā tscōtōku khānyū.*
 here.
 43. I am about *to build* a house. *Ānā ōki tsōvsā.*
 Ānā ōki tsōvsākhāmā.
 44. Will you *build* a large house *Nno ōki tsapō tscōālo etchukāro*
 or a small one? *tscōālā?*
 45. Will you *build* at once? . . . *Nthāngā tscōānung?*
 Nthāngā tscōke?

IMPERATIVE MOOD.

Call, root = Tsā.

46. *Call* the messenger . . . *Lāmpen tsā.*
 47. *Don't call* him now, *call* *Nthānga tī tsā, ōkhānāti tsā.*
 him afterwards.
 48. *Don't let* him *call* loudly . . . *Ekhyo tī tsātōkā.*

POTENTIAL MOOD.

Capture, root = Hram.

49. We *cannot capture* the thief *Enā efūcho n-hramākōk.*
 50. We *can catch* him tomorrow *Ōchō enā hī hramākōkū.*
 Ōchō enā hī hramākōkū kānyū.

Carry, root = Hān.

51. As I was ill yesterday, I *Nchō ā phiraptākhāmā ānā ā*
 could not *carry* my bur- *hān m-hānkōk.*
 den.

Carry, root = Pū.

52. I could not *make* him *carry* *Ānā shi ā pūtōkletō n-tōkū.*
 me.
 53. Can you *make* him *carry* the *Nnā phiraptāwōchinā shi khi*
 sick man? *pūtōkōkūnūng?*

Climb = *Chūngwā*.

54. May I *climb* this tree? . *Ōtōng shī ānā chūngwāne?*
 55. Yes, if you wish you may *Ho, nī chungwōhngnā chūng-*
climb it. *nōnā te khānyu.*

SUBJUNCTIVE MOOD.

56. Catch the cat quickly, she *Ōlyuro ōtōngi chūngyiū escūkā*
 may *climb* the tree. *ekiāpā hramātā.*
 57. He may *close* the door . *Hinā hānkhān khāmū escā.*
Lit.—He door will close perhaps.

Collect (revenue), root = *khi*.

58. If you had *collected* the re- *Nnā lōkotsen khiāwō ōrang nzoa*
 venue, I would have *given* *nī piūkātōlā.*
 you one hundred rupees.

Collect, root = *tscō*.

59. If you will *collect* (assemble) *Nno kūli kōlōk, tscōitōknā chito-*
 the coolies, I will *pay* *sati ōtsen piyū.*
 them.

Cluck, root = *kōkā*.

60. I do not *know* whether the *Hōnōnā kōkōkākānā ānā n-tsū.*
 hen *clucks* or not.

Passive Voice.

Command, root = *pangnōā*.

61. I have been *commanded* to *Wōleto ā pangnochākā.*
 go.

Complete, root = *metā*.

62. The work has been *comple-* *Nchōk mezū nsundryukāmā*
ted four days. *metākchākā.*

NEUTER VERBS.

63. I *am* cold . . . { *Ā-tsaktsangā.*
Ā-tsakālā.
Ā tsaktālā.
Ā tsakā.
 64. I *was* cold . . . { *Ā tsaktsangā.*
Ā tsakā.
 65. I *have been* cold . . . { *Ā tsaktātā.*

66. If it is cold I will not go . *Etsaknā ānā m-mō.*
 67. Although I am tired I will go *Āmōktsanglehā ānā wō.*

Also see under Predicate Adjectives.

For illustrations of Infinitive, Supine, Participles, and verbal modifiers, see under these respective heads in the discussion of the verbs. See also under Conjunctions.

PHRASES ILLUSTRATING THE USE OF THE DIFFERENT PARTS OF SPEECH.

1. I see *a* man *and* *a* horse . *Ānā kyōn nā korr tō mhüngālā*
 (No article expressed.)
Ana kyōn nchyūā na korr matsangā tō mhüngālā.
Lit.—I man one and horse one see.
2. *A* goat's horn . . . *Nyānyā etchhū.*
3. For carrying burdens for the sepoys over to Themokudima *Kyōnā sepe hān hānsi Chemāngī*
Nāgās get eight annas a day. thrōwōnā engā lōnā ādhōlī
piālā.
4. Yesterday *a* (one) man came *Nchō kyōn nchyūā ēpi rōcho.*
 here.
5. I will remain here *about* *a* *Ānā hēlo nsū mātāngā hākōno*
 year. *vām.*
6. What is he *about*? . . . *Hīcho ntiwo lyūālā?*
7. I went all *about* your village . *Ānā nī yānī etchiyūā kiācho*
esiyūā.
8. *Nāgās stood about* the Sahib *Kiōnā etsi hāchammi vāncho.*
9. What are you talking *about*? *Nno nyūnō chāntālā.*
10. We are talking *about* going to *Enā Lūngse chōwō chāntālā.*
 Lungsai.
11. The calf appears *about* to die *Māngsū rōchī tchhyū sālā.*
12. Birds fly *above* our heads . *Wōrōnā e kurriṇā pyā yīālā.*
13. *Above* this sky there is also *Potsōwo shī mhai enūngāhā pot-*
 another. *sōwo liyelātō.*
14. Wokha is *above* Yikum village *Wōkhaicho yīkam yān mhai.*
15. Give me the book which is *Opōni evanwō kākō chī ā piā.*
above, i.e. on top.
16. How many days has Lentie *Lentiōnā yīsi nchōk kōtā wōlā?*
 been *absent*?

Lit.—Lentie having gone days how many gone.

17. He has been *absent* two days *Shinā yīsi nchōk enī wō.*
18. He *abuses* me . . . *Shinā ā mākalā.*
19. Keep an accurate *account* . *Ōtsōtscō kai vātā.*

20. My head *aches* *Ā kurrinā ā nōālā.*
21. I am a man from *across* the river. *Aio pōfū nā pānkauwe kyōp.*
22. A tree has fallen *across* the road. *Ōtōng eyai ōlān eyāsā.*
23. Creep *across* on the tree *Ōtōngo yāngkātā yāngkātā iyā.*
24. Cutting a tree and putting it *across* come over. *Ōtōng tānī rōkai ezā iya.*
25. The water being deep I cannot go *across* on foot. *Ōtchhū chungwākammā ānā n'-kHINGKĀKŌK.*
26. If you tell the truth it will be to your *advantage*. *Ninā ōtsōtscō phyōnā nī etchī kākcho.*
27. Seeing an orange tree *afar* off he went to it. *Shinā kōngke tōng ekōnī mhung-chī wōcho.*
28. Are you *afraid* ? *Nī khyūāke ?*
29. Don't be *afraid* *Ti khyūā.*
30. I am not *afraid* *Ā n'khen.*
31. I am *afraid* *A khenālā, (or) Ā khentsangā.*
32. *After* he had gone I arrived *Shinā yitōnā ānā chhānto.*
33. Don't tell me now, tell me *afterwards*. *Nthāngācho a ti zoā, ōkhānāti ā zoā.*
34. Come *after* (along with) me . *Ā pānā rōā.*
35. He is coming *after* (behind) me. *Shinā ā silāmwe iyālā.*
36. *Afterwards* the boys will know their books. (By and by, before long.) *Ōkhaicho nūngōrishiangnā kāko ntsiyū.*
37. *After* a long time I shall go . *Ōkhcletī ānā wō.*
38. I'll go *after* a little *Ānā ōkhānāti wō.*
39. *After* a while the Sahib will go over to Kohima. *Etsinā hīsī Kōhime thrōwō.*
40. *After* having presented the Sahib with a fowl, he will decide the matter. *Etsi hōnō kūbsānāti chitōsānāti ōyilo ethiū.*
41. Come *after* you have eaten your rice. *Otsi tsōsī rōā.*
42. *Afterwards* (at another time) I'll buy a cow. *Tāmpōthung ānā māngsū shiyū.*
43. I will come again in the *afternoon*. *Ānā eng ehrelānī yilām.*
44. Don't come *again* *Enūngo ti rōā, (or) Ti rōlānā.*
45. Listen, he speaks *again* *Shinā eniwōhā phyōyetākā, engā.*

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| 74. The dhān is <i>all</i> gone . . . | Ōtsōk ezizo kanchākā. |
| 75. Put <i>all</i> the fowls together. . . | Hōnō ōtempān nso vātā. |
| 76. Put <i>all</i> the books together . . . | Kāko ōmpān kōlōk chōi vātā.
Kāko hālāngtō (or) hetōpū
tsōsceni vātā. |
| 77. <i>All</i> vegetables are good . . . | Hān lāntero mhōnā. |
| 78. Pull <i>all</i> together . . . | Hālāngtō nso etchiā. |
| 79. <i>All</i> (the whole) the village
chased the tiger. . . | Ōyān ekāni mhurr pāncho. |
| 80. I kept working <i>all</i> (the en-
tire) day. . . | Ānā eng chhum nsūndrā
vāncho. |
| 81. Rub this <i>all</i> over . . . | Shi hetōpūnā mhetā. |
| 82. He is <i>almost</i> dead . . . | Hicho tchyūv sālā. |
| 83. I <i>almost</i> caught him . . . | Ānā etsukārōnākā shi rumhau
te. |
| 84. He lives <i>alone</i> . . . | { Shi nchyūāti vānālā.
{ Shi ōmōti vānālā. |
| 85. I went <i>alone</i> . . . | Ā mōti wōcho. |
| 86. Come <i>along</i> with me . . . | Ā pānā rōā. |
| 87. He is running <i>along</i> the bank
of the river. . . | Pōfū rāni esānā iyālā. |
| 88. He has twenty cattle, I <i>also</i>
have a few (several). . . | Skinā māngsū mekwū li, ānā hā
terāro liā. |
| 89. Did you tell me that Nymt-
semo had <i>already</i> come? . . . | Nymtsemō nthāngā yitākātō
ninā ā sōchōke? |
| 90. The mail-carriers go over to
Themokudima <i>alternately</i> . . . | Kākoā Chemangi nnitā thrōw-
ālā. |
| 91. Come <i>alternate</i> days (every
other day). . . | Engā vānsī, engā rōā. Engā
vānsī engā rōā. |
| 92. <i>Although</i> I am hungry I'll go . . . | Ā wōntōntsūnglehā ānā wō. |
| 93. <i>Although</i> I have been called I
won't go. . . | Ā tsātāklehā m'mō. |
| 94. He is <i>altogether</i> bad . . . | Shicho echūngānā m-mhō. |
| 95. I will <i>always</i> stay here . . . | Ānā nchōkāpen hello vām. |
| 96. Why are you <i>always</i> late? . . . | No ntsōle nchōkāpen nshichōlā? |
| 97. Our spirits live <i>always</i> (for
ever). . . | Ete lamm nchūnkō vānālā. |
| 98. <i>Among</i> many houses this is
the largest. . . | Oki e lumm nūngo shi tsapōwō. |
| 99. This is a very <i>ancient</i> writing . . . | Shi erāncho e lamm eketākā. |
| 100. Look at the sun, moon <i>and</i>
stars. . . | Eng nā chōro nā shāntiwō setā. |

101. Come *and* eat *Ōrō tsōā.*
102. *Another* man did it . . . *Ōyāmā shi lyūicho.*
103. Give me *another* *Tāmpō ā pia.*
104. Put it in *another* place . *Shi metā pōe vāta.*
105. Come *another* (some other, time. *Thāmōthang rōā.*
106. If you know, why don't you answer. *No nstinā, ntsōle n'yichōālā ?*
107. There is not *any* (no) reason *Ntiha mak.*
108. Has *any one* come ? . *Ōchiha rôchōlā ?*
109. I don't find *anybody* . *Anā ōchiha m-mhung.*
110. I did not say *anything* to him *Anā chi thangi ntiha n-phyō.*
111. We live *apart* *Ete champō champō vānālā.*
112. Keep the ducks and hens *apart.* *Hōnōnā pōtak tō champō cham-pō vāntōkā.*
113. Take this *apart* (to pieces) . *Shi ekilānā*
114. How many *apartments* in a Naga house ? *Kiōn ōkilo nchen kōtālā ?*
115. I gave the boys an orange *apiece.* *Nungōr khō ānā khōngke picho.*
116. The Sahab gave us boys a pice *apiece.* *Etsinā nungōri e āko pōisā matsang tsangnā e picho.*
117. As he is *apt* to break dishes, don't put anything in his hand. *Ōpfū kherūp keyo tsōlānhā, shi khelō n-tihā ti teyā.*
118. I am *apt* to break dishes . *Āio ōpfhū kherup tsōlān.*
119. *Are* you well ? *Nō mhōmhōnā vānālā ?*
120. Who *are* you ? *Nnō ōchō lā ?*
121. They *are* here *Shiang hello liā.*
122. *As* I was going over to Kohima I met the Bor Sahib. *Ānā Kōhime wō thang etsi tsapō ntōkcho.*
123. I will do *as much as* I can, and do it well. *Ānā kōtātā mhōnā nsāndranā chitātā ānā nsūndryū.*
124. He does *as* I tell him to do . *Ānā kōtō pangnōānā chitō shina nsūndriālā.*
125. He has gone *as* he said he would. *Mpōnā yiu tō phyōsi chitō yikānā.*
126. He looks *as if* he were ill . *Shi nōchōneri escā mhungātā.*
127. Do *as* I do *Ānā kōtō lyūānā chitō lyūā.*
128. *As* you wish *Ni lāmm kānyū.*

129. *As I do not know whether your conduct is good or bad, I can't keep you.* *Ni etsōphyō mhōn chōālo m'mhō chōsānā n'tsi-kamā ni n'vān-tōkū.*
130. *As you are ill I'll go . . .* *Ni rātākamā ānā wō.*
131. *He went as far as the door and stopped.* *Shi kīpang nthangō wōsi vāncho.*
132. *I'll go and ask what is best . . .* *Ntiō ntiō mhōnānā ānā ezōlo wō.*
133. *He is asleep, do not awaken him. He has awaked.* *Shi yipāvānkā ti n-tichhiā. Shi yipchangchitākā.*
134. *My foot is asleep . . .* *Ā cho zzūzzā.*
135. *On hearing these words they will be much astonished.* *Ōyi shi zōnā shiangnā elamm emhōkū.*
136. *There is a beggar at the door* *Kīpang chhōntsōnchōyi nchyuāhā vānā.*
137. *Look at me . . .* *Ā zetā.*
138. *I came to look at the road . . .* *Ānā ōlān zelo rōcho.*
139. *He is staying at the Sahib's house.* *Shi etsi kī vānālā.*
140. *Throw this at the cow . . .* *Shi māngsū ephiāvā.*
141. *He is sitting at the foot of the tree* *Shīcho ōtōng kappi kōkten vānālā.*
142. *I can't do this work at all . . .* *Ānā shi nsūndryucho n-sūndrikōk.*
143. *I cannot see at all . . .* *Ānā mhūng n-drang.*
144. *You have come at last . . .* *Nō sūllāmī yīcho.*
145. *They rose at once . . .* *Shiangnā ramtō pānticho.*
146. *Go at once . . .* *Ndrā wōā.*
147. *He died last autumn . . .* *Lungkhamō tsungkīngo etchhīcho.*
148. *I did not awake once . . .* *Echūngwātihā ānā n-yipchangcho.*
149. *Take this away . . .* *Shi hānsi wōā.*
150. *It is good for nothing, throw it away.* *Shi ntiā m-mhō, siā (or) shūmte siā.*
151. *He has turned back . . .* *Shīcho elānai iyātākā.*
152. *The boys are all coming back* *Nūngōr hetōpūnā elānai iyālā.*
153. *He is lying on his back . . .* *Shīcho ntikāro yipālā.*
154. *My back aches . . .* *A mānkū ā nōālā.*
155. *I sleep at the back side . . .* *Ānā ōchūwe yippālā.*
156. *Come to the back side of the house.* *Ōki khāntsangwe rōā.*

157. He is walking *backwards* . *Shinā scülānphīwō esetātsālā.*
 158. He is writing *backwards* . *Shinā silyūwō erānālā.*
 159. Why do you cut wood with such a *bad* dao. *Nō ntōtsōle lepōk m-mhōm chī-tyunā ōtschung wōālā ?*
 160. He wishes *to be* a head man of the village. *Sihnā gāunbūrā tsōkilatto tsōālā.*
 161. I came *because* I wanted to . *Erō hngcho rōcho.*
 162. I went *because* you sent me . *Nnā wōtō ā lungōchī ānā wōcho.*
 163. He came *before* sunrise . *Eng n-chōrōthang shinā rōcho.*
 164. I came *before* eating my rice . *Ā tsi ŋ-tsōthung ānā rōcho.*
 165. Don't stand *before* (in front of) me. *Ā mhātūngī tī chungwōā.*
 166. Where have you *been* ? . *Nō kūwe wōchōlā ?*
 167. My father has *become* blind . *Ā pō ōmhyek chōtākā.*
 168. He came *before* me . . *Shī ā vungī rōcho.*
 169. I'll *begin* to read the book to-morrow. *Ōchyuācho ānā kāko shī kāuki-lātō tscō.*
 170. His *behaviour* is very bad . *Shī etsōphiyō tungtō m-mhō.*
 171. There is a tiger *behind* that mountain. *Pūnglān chī engammi mhurr vān.*
 172. Put my shoes *behind* the box . *Ōchen nhkenī ā chōkab vātā.*
 173. Calves follow close *behind* their mothers. *Māngsū ōrō chinā ōpvū ōscūlo erikātā pānālā.*
 174. You are *behind* time. . . *Ninā n-shīthangā.*
 175. I don't *believe* you. . . *Ānā nī yī n-nūngtsū.*
 176. This spear *belongs* to me . *Shīcho ā tscō.*
 177. Yikum village is *below* Wokha . *Yikumcho Wōkhai yān kappī.*
 178. Bring the chair that is *beside* the table. *Kōktepen pīlang nthangī elī-wōchī hānsi iyā.*
 179. It is lost *beside* the road . *Lāntsai elūngte mōnī siā.*
 180. There are five or six persons here *besides* me. *Ānā hā kātōlā chihā tāmpō nchyu mungō tīrōk vāyetā.*
 181. I have another *besides* this . *Shihā kātōlā enungāhā liēto.*
 182. Have you another cloth *besides* this ? *Nī scū shī tiālo ennūāhā lili-yelā ?*
 183. Which is the *best* road to Morakcho ? *Morākchōe ewō lān kūwe mhō-mōlā ?*
 184. Among these give me the one which is *best*. *Shiang ōnūngī kūwe mhōmsānā ā piā.*
 185. His house is *better* than mine . *Ā kīcho shī kī mhōmō.*
 186. Are you *better* to-day ? . *Nchingo nī mīmīlā ?*
 187. I am a little *better* . . *Āio etchukāro pōā.*

188. Write it a little *better* than that *Chilōnā etchukāro mhōnkātā erānā.*
189. Don't stand *between* us . *E nūngi tī vānā.*
190. The river flows *between* the mountains. *Pōfūcho pūnglān yītālōnā iyālā.*
191. I gave *between* four and five hundred rupees. *Anā rāmpiāk nzō mezu mūngālo nsāsā pīcho.*
192. This is very *bitter* . . . *Shīcho elam khōā.*
193. Bring my *black* hat . . . *Ā khīkho enyikkōchī hānai iyā.*
194. The Sahab *blames* me . . . *Etsinā ā phyōphī kātālā.*
195. I am not to *blame* . . . *Ā phyōphī n-nī.*
196. *Blow* the fire . . . *Ōmī mhūā.*
197. The wind is *blowing* . . . *Mpōng vēnālā.*
198. Has the water *boiled* ? . . . *Otchhū lālāhāqlā ?*
199. It has not *boiled* . . . *N-lākhā.*
200. It has *boiled* . . . *Elāktākā.*
201. Bring *boiling* water . . . *Chhillūm hānsi iyā.*
202. My first-born and also my last-born are here *Ā pōktemōchī hā ōkāuwōchī hā hello vān.*
203. *Borrow* two rupees of the shopman. *Nnō shishōe thungi rāmpiāk enni nōā.*
204. Loosen *both* the ponies . . . *Kōrr ōnīātā vāchīā.*
205. Clean the *bottom* of this . . . *Shī ndrechī scā.*
206. The *bottom* of the mountain . . . *Phūnglān chente.*
207. *Break* this thread . . . *Ōyīng shī chākkā.*
208. Don't *break* my walking-stick *Ā chārōng tī erānsōā.*
209. *Break* this stone . . . *Ōlung shī phūngsōā.*
210. The mat is *broken* . . . *Ōphak chī phīchecho.*
211. The stick is *broken* . . . *Otsang chī kōchākā.*
212. My leg is *broken* . . . *Ā chōke khūchākā.*
213. My tooth is *broken* . . . *Ā hō vākūicho.*
214. This mat is very long and broad. *Ōphuk shī elamm suppōā elamm nzōā.*
215. We are *brothers* . . . *Enchennī.*
216. They are *brothers* . . . *Shiang ōnchennī liā.*
217. My older brother and your younger brother are of equal height. *Ā tātō nā nī nyūito ōnī kiti.*
218. We will go *but* you must stay *Enī wō sī nnō nī vāntōkū.*
219. I hear your words, *but* I don't understand what you say. *Ānā nī yī sōālā tōsī nnā ntiwō phyōāsānā ānā n-tsi.*
220. *Buy* cloth . . . *Ōscū shiā.*

221. He is sitting *by* the door . *Shinā kipungō kōktevānālā.*
 222. Stand *by* me *Ā escuppō vānā.*
 223. Shall we go *by* boat or afoot? *Enī ōhrōnginā yiwālo tchhū-
tscaīnā yiūlā.*
 224. I killed him *by means of* a stone. *Ānā ōlūngnā shi ephiātsungcho.*
 225. He stood *by* (up for) me . *Shinā ā yilo techo.*
 226. I will come *by and by* . . *Ānā ōkhānātī rō.*
 227. Go and *call* the hogs . . . *Wōkō tsālō wōā.*
 228. What is it *called* ? . . . *Shi kūtō (or) ntīō tsālā.*
 229. *Can* you say so or not? . . *Hetyūli phyōphyō cheūlā?*
 230. I *cannot* go without my cane *Chārōng n-sūnā ānā n-wōkōk.*
 231. He says he *can* come tomorrow. *Ōchō rō cheiū tō phyōā.*
 232. I don't *care* *Henhen tchumchākā ā tānā te
kānyū.*
 233. Take good *care* of everything *Lumātungtāro tānungā setā
vānā.*
 234. Go *carefully* *Tsungtsāro wōā.*
 235. Don't do your work *carelessly* *Ti tscōlāp philapnā nsundrā.*
 236. *Catch* him *Shi ramhā.*
 237. I can't *catch up* with him . *Ānā shi n-paiyātālā.*
 238. I *caught* the small-pox from Nymtsemo. *Nymtsemōnā pencho ā kācho.*
 239. *Cause* this to be brought . *Shi hānsi yitōkā.*
 240. The rain has *ceased* . . . *Erū pōchhitākā.*
 241. *Cease* the noise (don't make a noise) *Ti nyāngnyāngā (or) ti pōrāk-
tānā, siā.*
 242. That bird sings *ceaselessly* . *Wōro chinā khūpvū vānālā.*
 243. I will *certainly* go . . . *Ānā ōtscōtscō wō.*
 244. Can you give me *change* for a rupee, or not? *Orāng tsāro e pīpikōkūlā?*
 245. He has *changed* his cloth . *Shinā ōscū thōngphīcho.*
 246. It is a little *chilly* . . . *Echakāro ezū myimālā.*
 247. Take your *choice* . . . *Kūwe nī lummsānā ethungi
khia.*
 248. I *choose* this *Shi ā lummālā.*
 249. Draw a *circle* *Nkōnā erānā.*
 250. He goes around in a *circle* . *Shinā nkōnā hārīphiālā.*
 251. This dish is *clean* . . . *Ōpfhu shi ntsungdrungā.*
 252. *Clean* this dish . . . *Ōpfhu shi scā.*
 253. *Clean* the path nicely . . *Ōlān mhōnā khechetā.*

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| 1. Who are you? | Pl. | <i>Ninō ōchaiēla ?</i> |
| | „ | <i>Ntenā ōchaiēla ?</i> |
| 2. I am the dāk-walla . . . | | <i>Aio kākō ehān.</i> |
| 3. What village do you belong to? | | <i>Ninō nyū yaṇlā ?</i> |
| 4. I am of Wokha . . . | | <i>Aiyo Wōkekā.</i> |
| 5. Where are you going? | | <i>Nnō kūṭ wōlā ?</i> |
| 6. I am going in to Themokudima. | | <i>Ānā Chemangī threiyālā.</i> |
| 7. Whence have you come? | | <i>Kūina ichōlā ?</i> |
| 8. Day before yesterday I came up from Yikam, but to-day I came in from Wokha. | | <i>Ōrāncho ānā Yikammenā chūng-icho ōsū nchingo Wōkenā threyicho.</i> |
| 9. When will you go back again? | | <i>Ennōāhā kōthāng wōlāmlā ?</i> |
| 10. I'll go back to Wokha alone to-morrow, and after four or five days will go down to Golaghat. | | <i>Ōchō āmoti Woke wōlām, ōsū nchōk mezū, mūngō vāsū Kūlai chōwō.</i> |
| 11. Why are you going down to Golaghat? | | <i>Ntsōle Kūlai chōwōla ?</i> |
| 12. I am going down to trade, if you please. | | <i>Shishōā chōwō kānyū.</i> |
| 13. What are you going to buy? | | <i>Ntiō shiūla ?</i> |
| 14. I am going to buy this and that, if you please. | | <i>Lamāthangtero shilo chōwō kānyū.</i> |
| 15. Will you sell me those eggs? | | <i>Nnō hōno chī ā shishūtōkūlā ?</i> |
| 16. I will not sell . . . | | <i>N-yen.</i> |
| 17. How many houses in your village? | | <i>Ni yāncho ōki kōtāla ?</i> |
| 18. One hundred and fifty or more, perhaps. | | <i>Nzōā sū ōki thamdro ādrā kānyū.</i> |
| 19. Is there much sickness in your village or not? | | <i>Ni yāmo phirapmōrōm elam lililā ?</i> |
| 20. Not much this year, but there was much last year. | | <i>Nnchikam phirap mōrom elam n-nī, ōsū nankamōcho phirap mōrom elam liā.</i> |
| 21. When you are sick, what do you do? | | <i>Phiraptātāthangcho nyūwō lyū-elā ?</i> |
| 22. We call the medicine-man, and if we don't get well, we sacrifice. | | <i>Enā rātsen tsāle m-pōkāmā emūlyūā.</i> |
| 23. Were your crops better this year than last year? | | <i>Nchikam ni li mhōmōālo nankamo mhōmōlā ?</i> |

24. They were better last year. *Nankamo mhōmo.*
25. What is the price of dhān a maund? *Sirrū sīrocho kūtā mān lā?*
26. From Rs. 1-8 to Rs. 2. *Piākā sū pokō mān ōpiāk enni mān tsō.*
27. What are you doing now-a-days on your cultivations? *Epaiyāhichō ōlichō ntio lyūtālā?*
28. We are harvesting Konī dhān now, afterwards we will cut the Sālī dhān. *Nthānācho enā ōten ntsānālā hesicho mātso rū.*
29. How many times do you eat in a day? *Engiālo cho kōtā tsōālā?*
30. We eat in the morning, at noon, and in the evening, three times a day. *Enā engiyāthang chōā tsō, n-shūethango chōā tsō, milān chōā tsō, tō engiānāchō etham tham tsōālā.*
31. Who cooks the rice? *Ōchinā ōtsi rūālā?*
32. The one who stays at home cooks it. *Kilo mūngnā rūālā.*
33. Have you a wife and children? *Ni kikham lililā, ōtsōe lililā?*
34. I have two wives and five children. *A khikham nchū enni ōtsoe o mūngo.*
35. Is the first-born a boy or a girl? *Pōktemmōchū epūālō elūālā?*
36. The first-born is a boy, ten years old. *Pōktemmōchū epuēkamā nzū tōkūo.*
37. Do your women do coolie-work? *Ni khikamcho kūli "kām" n-sūndralā nung?*
38. They do not. *Shiano n-sūndrū.*
39. Get out of the way, I am going to break the rock with gunpowder. *Ānā kōrr ke ōnūng pōkōkā, ānkā chiā, ānkā chiā.*
40. Now come and go to work. *Nthāngā ōyi nsūndrā.*
41. Send two men to bring bamboos. *Nchū eni vepfu hānsi yitōkā.*
42. Let them rest a little. *Terrāro esāntōkā.*
43. How much pay do you want a day? *Engi engina ōtsen kōtā hngālā?*
44. I want four annas and my boy two. *Aiyo moiya enni ōsū ā nūngōr-cho moiya matsangā.*
45. I can't give so small a boy so much. *Nūngōr hetūv hetātā n-pikōk.*

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46. Bring some hot water, I wish to bathe. *Chūlam haṃsi iyā, ānā tsākau-kiàtto tscōākā.*
47. Send them away, I'll pay them tomorrow. *Yitōkā, ānā ōchōchi ōtsen piukā.*
48. Go to your village and get ten coolies. *Niyāni yisū kūli nchū tāro. sōsi rōā.*
49. Now you may go to get the wormwood. *Nthāngā mhātso hāno wōtōkā.*
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ENGLISH-LHOTA VOCABULARY.

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A

A (<i>lit.</i> —one)	<i>Nchühā, matsangā, ntsangā.</i>
Abandon	<i>Süsi iyālā.</i>
Abate (as a storm)	<i>Pōchaiyālā.</i>
• Abate (as disease)	<i>Enyipālā.</i>
Abdomen	<i>Ōso, mmā, ōpōk.</i>
Abduct	<i>Mpōā sōā vānālā.</i>
Abet	<i>Themō thetālā.</i>
Abettor	<i>Ōlhemwe ethewōchū.</i>
	<i>Lit.</i> —The one on his side.
Abhorrent	<i>Nkōngā, etsākā.</i>
Able (to be)	<i>Che "or" kōk (affixed to verb).</i>
Abide	<i>Vānālā.</i>
Abode	<i>Evān.</i>
Abortion	<i>Ngāro etchū, ngāro enūngā.</i>
About (nearly)	<i>Hākōno, ekōno.</i>
About (on the point of)	<i>Sālā.</i>
Above	<i>Mhai, ōpōni, ōyāki.</i>
Abreast, <i>adv.</i>	<i>Renī.</i>
Abreast, to stand	<i>Renālā, renivānālā.</i>
Abscond	<i>Mpōā tsānālā.</i>
Absent	<i>N-vān, m-mā.</i>
Abundance	<i>Kōshā, elam.</i>
Abuse, <i>v.</i>	<i>Mākālā, khōnālā.</i>
Accept	<i>Khīālā.</i>
Accidentally	<i>N-tsühā.</i>
	<i>Lit.</i> —unknowingly.
Accidentally	<i>M-mhūngā.</i>
	<i>Lit.</i> —not seeing.
Accompany	<i>Pānā, nzō, sirrā, essüdrā (with verbs signifying to come and to go.)</i>
Accumulate	<i>Tsōtsi vātālā, shishōe vātālā.</i>
Accurate	<i>Ōtsōtscō, khyangā (as a balance).</i>
Accurate	<i>Ephen, khiti.</i>
Accuse	<i>Phyō phīālā.</i>
Ache	<i>Enōā, nōkhangā.</i>
Acid	<i>Thenā, thempvūrāngkātā.</i>

Acquaintance . . .	<i>Hngtāphen, ntsūtāphen.</i>
Acquire . . .	<i>Piālā.</i>
Across . . .	<i>Mphiwō.</i>
Across . . .	<i>Pānkauwe.</i>
	<i>Lit.—other side of.</i>
Across, to place . . .	<i>Rōkai vātālā.</i>
Act . . .	<i>Lyūālā.</i>
Acute (of pain, joy, &c.) . . .	<i>Tangto.</i>
Adams-apple . . .	<i>Ekhī.</i>
Add . . .	<i>Tsōtsi vātālā.</i>
Admit . . .	<i>Tāchūngi threyitōkā.</i>
Adult . . .	<i>Rānchākchākā.</i>
Adulterer . . .	<i>Lōmō esi, lōngsulōngphūe.</i>
Adultery, to commit . . .	<i>Lōmō siālā.</i>
Advance . . .	<i>Ōvangwe wōā, ōvangwe iyā.</i>
Advice . . .	<i>Ōkiāk.</i>
Advise . . .	<i>Ōkiāk piālā.</i>
Afar . . .	<i>Ekōni.</i>
Affectionate . . .	<i>Lampamchiā, lamm mhōnā.</i>
Afoot . . .	<i>Ōchōenā.</i>
Afraid . . .	<i>Khyūthātā, ekhūtsangā.</i>
After . . .	<i>Silāmwe, esilo.</i>
After-birth . . .	<i>Ōshang.</i>
Afternoon . . .	<i>Nshūchāchōlo.</i>
Afterwards . . .	<i>Ōkhānāti, ōkaicho, ōkaiti, hisi, ōkeleti</i> (long time).
Again . . .	<i>Nthāngo, eniwōhā.</i>
Again . . .	<i>Lām “or” lān (affixed to verb).</i>
Against . . .	<i>Engōke.</i>
Age . . .	<i>Pōksi nzu.</i>
	<i>Lit.—Years after birth.</i>
Age . . .	<i>Nzu kōtā?</i>
	<i>Lit.—Years, how many?</i>
Aged . . .	<i>Sōntsangā, sōntākā.</i>
Ago, (long since) . . .	<i>Nkōlō, nkōlō ōmān tsōnā.</i>
Agony . . .	<i>Ngkak.</i>
Aground . . .	<i>Chūngthetā.</i>
Ague . . .	<i>Liōrā, yiōrā.</i>
Ahead . . .	<i>Ōvangi, mhātūngi.</i>
Aid . . .	<i>Kyōālā.</i>
Aim . . .	<i>Echūālā.</i>
Air . . .	<i>Ezzū.</i>

Alarm	.	.	.	<i>Ekhentökälä.</i>
Alas	.	.	.	<i>Hai yo o, hā-ā, āpāpā.</i>
Alien	.	.	.	<i>Ōyām, yāmpōe.</i> <i>Lit.</i> —Other village.
Alike	.	.	.	<i>Khiti, myāntaktakā</i> (even).
Alive	.	.	.	<i>Ekam.</i>
All	.	.	.	<i>Ōmpā, hālāngto, hetōpū, hetōpvū, lāngā,</i> and affix <i>tzü.</i>
Almighty	.	.	.	<i>N-sūndrūkōk ntyūhā n-ni, n-lyūkōk</i> <i>nyūhā n-ni.</i> <i>Lit.</i> —Not able to do, there is no- thing.
Almost	.	.	.	<i>Echūkāro</i> (with a negative), <i>sālā.</i> <i>Lit.</i> —About, on the point of.
Alms	.	.	.	<i>Ōthān.</i>
Alone	.	.	.	<i>Ōmōti, ōpōti, nchyūāti.</i>
Along	.	.	.	<i>Pānā, thōngpānā.</i>
Aloof	.	.	.	<i>Elōnchōe.</i>
Aloud	.	.	.	<i>Ekyō.</i>
Already	.	.	.	<i>Nthāngā.</i>
Also	.	.	.	<i>Hā.</i>
Altar	.	.	.	<i>Emū vāmphen, Sūtsangdhrān vāmphen.</i>
Alter	.	.	.	<i>Ōmōckūng lyūālā.</i>
Alternately	.	.	.	<i>Nnitā, chungtā.</i>
Although	.	.	.	<i>Hā, āhā, tōlehā, tōāhā</i> (affixes).
Altogether	.	.	.	<i>Chōālyi.</i>
Altogether (wholly)	.	.	.	<i>Mpemō.</i>
Always	.	.	.	<i>N-chūnkō, echōng, ntchuthangō.</i>
Amazed	.	.	.	<i>Emhōktsangā.</i>
Ambush, to lie in	.	.	.	<i>Rāvāni vānālā.</i>
Amid	.	.	.	<i>Ōnūngo.</i>
Among	.	.	.	<i>Ōnūngo.</i>
Amount	.	.	.	<i>Ōmpā.</i>
Ancestors	.	.	.	<i>Pyamtsa matsi.</i>
Ancient	.	.	.	<i>Nkölō, ehen, ekenchākā.</i>
And	.	.	.	<i>Nā, sū, hā.</i>
Angami	.	.	.	<i>Tsangō.</i>
Angel	.	.	.	<i>Patsōwo lāmphen.</i>
Anger	.	.	.	<i>Lamm tsökā.</i>
Angle	.	.	.	<i>Nken.</i>
Angry	.	.	.	<i>Lamm tsökā.</i>
Animal (domestic)	.	.	.	<i>Ekamtsakilo.</i>

Animal (wild)	<i>Ōsōngo.</i>
Ankle	<i>Chōmhyek.</i>
Anna (4 pice)	<i>Poisā mezū, rāngmyo mezū.</i>
Annoyance	<i>Ekhetsā.</i>
Annual	<i>Nzū nsū.</i>
Anoint	<i>Nzālā.</i>
Another (of things)	<i>Thāmphō, pōe.</i>
Another (of persons)	<i>Ōyām.</i>
Answer	<i>Yichōālā.</i>
Ant (black)	<i>Tscamphiro enyiko.</i>
Ant (red)	<i>Tscamphiro emyōmō.</i>
Ant (white)	<i>Tscamphiro mmiwō.</i>
Ant (winged)	<i>Tscamphiro tsiphiā.</i>
Ant-hill	<i>Tscamphiro yōcho.</i>
Ant-nest	<i>Tscamphiro shab.</i>
Antler	<i>Sepvū echū.</i>
Anxious	<i>Ekhentsangā.</i>
Anybody	<i>Ōchiā, ōyān.</i>
Anything	<i>Nyūhā, n-tihā.</i>
Anywhere	<i>Kūkā, kūlōhā.</i>
Apart	<i>Chūngchūngnā, champō champō.</i>
Apart (take), <i>v.</i>	<i>Ekilānālā.</i>
Apartment	<i>Nchen.</i>
Ape	<i>Ōtam.</i>
Apiece	<i>Matsang tsango.</i>
Appear	<i>Chiālā.</i>
Appearance	<i>Ōphyō.</i>
Appetite	<i>Wōntōntsangā.</i>
Applaud	<i>Tsaiyālā.</i>
Approve	<i>Mhōnā zechetā.</i>
Approach	<i>Escappō rōālā, nthangō rōālā.</i>
Approach	<i>Escappō wōālā.</i>
Archer	<i>Ōlō ephen.</i>
Arise	<i>Pānthiālā.</i>
Arm (of body)	<i>Ewōn.</i>
Armlet	<i>Kōrro.</i>
Armour	<i>Phipō sampō.</i>
Around	<i>Hripīā, nkōn.</i>
Arouse	<i>Ntechīā.</i>
Arrest	<i>Ōlān khānyālā, ntālānchiālā.</i>
Arrive	<i>Chānālā.</i>
Arrow	<i>Lōtsū.</i>
Artery	<i>Chempvu.</i>

Article . . .	<i>Thārāpvūro, khikyōnikyō.</i>
As much as . . .	<i>Kōtā tātā.</i>
As, so . . .	<i>Kōtō chitō.</i>
Ascent . . .	<i>Chūngwālā.</i>
Ashamed . . .	<i>Yikrālā.</i>
Ashes . . .	<i>Mipōk.</i>
Aside . . .	<i>Efōmwe.</i>
Aside (stand) . . .	<i>Enkāchiā.</i>
Aside (set) . . .	<i>Vai yālā.</i>
Ask . . .	<i>Engālā.</i>
Aslant . . .	<i>Yōphiā.</i>
As much, so much . . .	<i>Kōtā hetātā, kōtāsānā tātā.</i>
Assemble . . .	<i>Sānthryuālā.</i>
Assembled . . .	<i>Etsū thryūchākā.</i>
Assembly . . .	<i>Kyōn etsū thri.</i>
Assist . . .	<i>Kyōālā.</i>
Asleep . . .	<i>Yipthechākā.</i>
Associate . . .	<i>Nzōevān, echauro, nzōeke.</i>
Astonish . . .	<i>Emhōktsangā.</i>
At once . . .	<i>Nthāngā, ndrā.</i>
Attention, to give . . .	<i>Engālā.</i>
Auction . . .	<i>Ōyi tsōtā.</i>
Aunt (paternal) . . .	<i>Ōnō.</i>
Aunt (maternal) . . .	<i>Ōpvūrām.</i>
Auspices . . .	<i>Tsenphikhangā.</i>
Await . . .	<i>Zetā vānā.</i>
Awake . . .	<i>Yipyangchiālā.</i>
Awaken . . .	<i>Nthechiālā.</i>
Awe . . .	<i>Lamm thōtōkā.</i>
Axe . . .	<i>Opvūhū.</i>

B

Babe . . .	<i>Ngāro.</i>
Babyhood . . .	<i>Ngāro thang.</i>
Bachelor . . .	<i>Khyang drōe.</i>
Back . . .	<i>Mānkū, silāmwe.</i>
Back (side of house) . . .	<i>Khāntsang.</i>
Back (side of bed) . . .	<i>Ōchūwe.</i>
Backdoor . . .	<i>Khāntsang.</i>
Backwards . . .	<i>Silāmphiwō.</i>
"Backsheesh" . . .	<i>Ōthān.</i>
Bacon . . .	<i>Sōnkōng, sōhep.</i>

Bad	.	.	.	<i>M-mho.</i>
Bad	.	.	.	<i>Verökā.</i>
Bad	.	.	.	<i>Hārōkhangā.</i>
Bag	.	.	.	<i>Osū scü.</i>
Bag (money)	.	.	.	<i>Rängscükhā.</i>
Baggage	.	.	.	<i>Khikhyo nyikyō.</i>
Bait (for fish)	.	.	.	<i>Örā.</i>
Balance	.	.	.	<i>Efhū.</i>
Bald	.	.	.	<i>Ötön phyāngā.</i>
Bale	.	.	.	<i>Otchkü wōchōkchiālā.</i>
Ball	.	.	.	<i>Ekā.</i>
Bamboo	.	.	.	<i>Nkyep, vepfū, puhürü.</i>
Band (of music)	.	.	.	<i>Phiyüyüchkhü.</i>
Band (waist)	.	.	.	<i>Rōkab.</i>
Bank (of river)	.	.	.	<i>Tchhütsen.</i>
Banner	.	.	.	<i>Simyō.</i>
Banquet	.	.	.	<i>Ösho.</i>
Barber	.	.	.	<i>Kurretsen.</i>
Bare	.	.	.	<i>Khüso mpenscü n-khi.</i>
Barefaced	.	.	.	<i>N-yikrā.</i>
Bark, v.	.	.	.	<i>Thryüälā.</i>
Bark, n.	.	.	.	<i>Tsangfū.</i>
Barn	.	.	.	<i>Ösön.</i>
Barrel (of a gun)	.	.	.	<i>Tsangepvu.</i>
Barren	.	.	.	<i>Mpökök, nthikök.</i>
Barter	.	.	.	<i>Thōngtālā.</i>
Base	.	.	.	<i>Chamchākā.</i>
Bashful	.	.	.	<i>Eyikrāthātā.</i>
Basin	.	.	.	<i>Öpfhū.</i>
Bask	.	.	.	<i>Engi ekhangālā.</i>
Basket	.	.	.	<i>Ökhyāk.</i>
Basket (of open work)	.	.	.	<i>Ökhyü.</i>
Basket (for carrying water)	.	.	.	<i>Khangdro.</i>
Bastard	.	.	.	<i>Mötso.</i>
Bat	.	.	.	<i>Sōsiro.</i>
Bathe	.	.	.	<i>Tsakātālā.</i>
Batten	.	.	.	<i>Tsitam.</i>
Battle	.	.	.	<i>Örrü nangthātā.</i>
Bawl	.	.	.	<i>Khyau khangā.</i>
Bazar	.	.	.	<i>Shishöphen.</i>
Bead	.	.	.	<i>Yōko.</i>
Beak	.	.	.	<i>Emen.</i>

Beam	. . .	<i>Khyāro.</i>
Bean	. . .	<i>Ōkro.</i>
Bear (a burden)	. . .	<i>Hānāla.</i>
Bear (fruit)	. . .	<i>Ekhiālā.</i>
Bear, <i>n.</i>	. . .	<i>Sevā.</i>
Beard	. . .	<i>Khokahm, koshipvā.</i>
Beast (wild)	. . .	<i>Romhōni ōsōngo.</i>
Beast (tame)	. . .	<i>Ekam tsōkilo, ekam sōngo.</i>
Beat	. . .	<i>Tāpālā, taptālā, sātālā.</i>
Beat (a drum)	. . .	<i>Tamphiālā.</i>
Beautiful	. . .	<i>Zenā tangto-mhōnā, ese mhōm phirōā.</i>
Because	. . .	Particle <i>kamā</i> affixed to verb.
Beckon	. . .	<i>Eyōpālā, eyiminānthang myenala.</i>
Bed	. . .	<i>Yippheñ.</i>
Bedding	. . .	<i>Saiyipheñ.</i>
Bedrid	. . .	<i>Yipvūchiā.</i>
Bee	. . .	<i>Otsāk.</i>
Beef	. . .	<i>Māngsūo.</i>
Before, <i>adv.</i> (time)	. . .	<i>Nthōng, ntōthang, ōvangi.</i>
Before, <i>adv.</i> (place).	. . .	<i>Mhātūngi, ōvangwe.</i>
Beg	. . .	<i>Chōnchōni tsōālā.</i>
Beggar	. . .	<i>Chōng kūchōntse.</i>
Beget	. . .	<i>Ngāro kāntōkālā.</i>
Begin	. . .	<i>Tscōālā, and verbal affix sālā.</i>
Begone	. . .	<i>Iyā iyā, wōā wōā.</i>
Behaviour	. . .	<i>Etsōpkyo.</i>
Behead	. . .	<i>Kurr nyākiālā.</i>
Behind	. . .	<i>Silāmwe, ndrewe.</i>
Behold	. . .	<i>Zetā.</i>
Belch	. . .	<i>Nkhichiālā.</i>
Believe	. . .	<i>Nangtsālā.</i>
Bell	. . .	<i>Ōphiang.</i>
Bellow	. . .	<i>Nrōngālā.</i>
Belly	. . .	<i>Ōpōk.</i>
Beloved	. . .	<i>Nsāñ mōchū.</i>
Below	. . .	<i>Ōkapi, ōkapwe, lōkokwe.</i>
Belt	. . .	<i>Ōscū kāpheñ.</i>
Bench	. . .	<i>Evāñ, khōktepheñ.</i>
Bend	. . .	<i>Kōnphiālā, nkhūthetālā.</i>
Benefit	. . .	<i>Nsānā.</i>
Beneath	. . .	<i>Ōkapi, lōkokwe.</i>
Benevolent	. . .	<i>Nungphiā.</i>

Bequeath	. . .	<i>Eyi tchhūtai iyālā.</i>
Beside	. . .	<i>Tsātsōkwe.</i>
Besides	. . .	Affix <i>tiālo</i> followed by <i>chiha</i> .
Best	. . .	<i>Mhōmo.</i>
Bet	. . .	<i>Ngāngtālā, ngānsitālā, merāngtālā.</i>
Betel	. . .	<i>Ōshāngwō.</i>
Betray	. . .	<i>Ekhap kiālā.</i>
Betrothed	. . .	<i>Ōkikaño, ōkikhamm.</i>
Betroth	. . .	<i>Sōāvānālā.</i>
Better	. . .	<i>Mhōmo.</i>
Between	. . .	<i>Yitālo, ōnūngo.</i>
Beyond	. . .	<i>Engami, yākā.</i>
Big	. . .	<i>Tsāphō, saṇo</i> (tall, long).
Bile	. . .	<i>Lātchicho otchhū.</i>
Bill (of bird)	. . .	<i>Emen.</i>
Bind	. . .	<i>Changālā, sheṇālā, hōkālā.</i>
Bird	. . .	<i>Wōro.</i>
Bird-cage	. . .	<i>Wōro vangphen.</i>
Bird-nest	. . .	<i>Wōro shab.</i>
Birth, to give	. . .	<i>Pōkālā, khiālā, ndrōālā.</i>
Birthplace	. . .	<i>Epōkyāṇ.</i>
Bisect	. . .	<i>Pōksōālā, rāsōālā.</i>
Bit	. . .	<i>Echūkāro.</i>
Bitch	. . .	<i>Fhūro ōkyū.</i>
Bite	. . .	<i>Engkakālā.</i>
Bite	. . .	<i>Ōkhū.</i>
Bitter	. . .	<i>Khōā.</i>
Blabber	. . .	<i>Ōyi pōnkhāngā.</i>
Black	. . .	<i>Nyikā.</i>
Blacksmith	. . .	<i>Yōnchōe.</i>
Bladder	. . .	<i>Tchhicham.</i>
Blade	. . .	<i>Ōwo, yōwo, yōwe.</i>
Blame, <i>v.</i>	. . .	<i>Phiō kātālā, ntanālā.</i>
Blame, <i>n.</i>	. . .	<i>Phiōphi.</i>
Blank (point of a target- at which aim is taken)	. . .	<i>Echyū kāphen.</i>
Blank (paper)	. . .	<i>Kāko n-rāncho.</i>
Blanket	. . .	<i>Mpempen.</i>
Blaze	. . .	<i>Kiālā.</i>
Bleat	. . .	<i>Erōnālā.</i>
Bleed	. . .	<i>Echen chirōālā.</i>

Blind	. . .	<i>Ōmhyek echang.</i>
Blister	. . .	<i>Pāchapā.</i>
Blockhead	. . .	<i>Yimsirrā.</i>
Blood	. . .	<i>Echen.</i>
Bloom	. . .	<i>Ekhisō chiālā.</i>
Blossom	. . .	<i>Ekhi.</i>
Blow (wind)	. . .	<i>Vērālā.</i>
Blow (breeze)	. . .	<i>Esāpālā.</i>
Blow (with the mouth)	. . .	<i>Mhūālā.</i>
Blue (indigo)	. . .	<i>Nishakūrkā.</i>
Blue	. . .	<i>Myāk tsetsetā.</i>
Blunt	. . .	<i>Seseto.</i>
Boar	. . .	<i>Wōko ōpōng.</i>
Boar (wild)	. . .	<i>Oni.</i>
Board	. . .	<i>Pīlang.</i>
Boaster	. . .	<i>Tsōpōro tsōkhangā.</i>
Boat	. . .	<i>Ōhrōng.</i>
Boatman	. . .	<i>Ōhrōng ekam.</i>
Body	. . .	<i>Ōtsak.</i>
Boil	. . .	<i>Elākālā, shenālā, letālā, vapālā.</i>
Boiling water	. . .	<i>Chhūlam.</i>
Bold	. . .	<i>Lammkhangā.</i>
Bone	. . .	<i>Ōrrū.</i>
Book	. . .	<i>Kāko.</i>
Border	. . .	<i>Scūham.</i>
Bore	. . .	<i>Nyālā.</i>
Born	. . .	<i>Pōkālā, ndrōālā.</i>
Borrow	. . .	<i>Ōchhi epwātā, nsōala.</i>
Borrowed	. . .	<i>Nsōchākā.</i>
Borrow on credit	. . .	<i>Epwi hānsi yichākā.</i>
Borrower	. . .	<i>Ōchhū epwi, nsōe.</i>
Bosom	. . .	<i>Takki.</i>
Both	. . .	<i>Ōni.</i>
Bottle	. . .	<i>Ewōmpvū.</i>
Bottom	. . .	<i>Ndre, chōe.</i>
Bough	. . .	<i>Khero.</i>
Boundary	. . .	<i>Errū.</i>
Bow	. . .	<i>Ōlō.</i>
Bow (salute)	. . .	<i>Khamālā.</i>
Bowels	. . .	<i>Mmā.</i>
Bow-string	. . .	<i>Lōzū.</i>
Bowl	. . .	<i>Ōpfū.</i>

Bow-legged . . .	<i>Nkökyā.</i>
Box . . .	<i>Ōchen.</i>
Boy . . .	<i>Nūngörr.</i>
Bracelet (men) . . .	<i>Khekhap.</i>
Bracelet (women) . . .	<i>Rampam.</i>
Brain . . .	<i>Pentā.</i>
Branch . . .	<i>Khero.</i>
Brass . . .	<i>Yönchāk.</i>
Brave . . .	<i>(See "Bold").</i>
Bread . . .	<i>Mhurr, hmdrr.</i>
Breadth . . .	<i>Nsōā.</i>
Break . . .	<i>Khūchākā.</i>
Break . . .	<i>Khirāpālā.</i>
Break (off a small piece) . . .	<i>Vāchōālā.</i>
Break (stone) . . .	<i>Phangsōālā.</i>
Break (stick) . . .	<i>Erānsōālā.</i>
Break (by the foot) . . .	<i>Hnyechākā.</i>
Break (by bending over in hands).	<i>Erānchākālā.</i>
Break (by splitting length-wise).	<i>Kabsōālā, phangsōālā, vasōālā.</i>
Breath . . .	<i>Ethak.</i>
Breathe . . .	<i>Ethak echenālā.</i>
Breeches . . .	<i>Chōpökthe.</i>
Breeze . . .	<i>Ziro, esū.</i>
Brethren . . .	<i>Ōchenōnyūi</i>
Bribe, v. . . .	<i>Khapālā.</i>
Bribe, v. . . .	<i>Ekhāpālā.</i>
Bribe, n. . . .	<i>Ekhav, ekhap.</i>
Bride . . .	<i>Ōki khamm.</i>
Bridegroom . . .	<i>Ōki khammō.</i>
Bridge . . .	<i>Ōpho.</i>
Bridle . . .	<i>Korr sū.</i>
Bright . . .	<i>Tsanglāpā, tsanglelāpā.</i>
Brim . . .	<i>Pvūpang.</i>
Brimful . . .	<i>Phyangā.</i>
Bring . . .	<i>Hānai iyālā, hānsi iyālā, hānsirōālā.</i>
Brittle . . .	<i>Tsak tsakto.</i>
Broad . . .	<i>Nzo.</i>
Broken . . .	<i>Khirapchākā, khūchākā.</i>
Brook . . .	<i>Tchhūso.</i>
Broom . . .	<i>Chakchā.</i>

Brother (younger)	. .	<i>Ōnyūi.</i>
Brother (older)	. .	<i>Ōtā.</i>
Brother-in-law	. .	<i>Ōhrā.</i>
Brow (eye)	. .	<i>Mhyek kōn.</i>
Brown	. .	<i>Nyikshōkā.</i>
Bruise	. .	<i>Chenālā.</i>
Brush	. .	<i>Khetālā.</i>
Bubble	. .	<i>Mpen.</i>
Buck	. .	<i>Kātsōn ōpōng, hōlyū, ōpōng.</i>
Bucket	. .	<i>Ōtchhū wōphen.</i>
Bud	. .	<i>Therā pvūpam.</i>
Buffalo	. .	<i>Zūsū.</i>
Bug	. .	<i>Ōrrā.</i>
Bugle	. .	<i>Phiyūkhūphen.</i>
Build	. .	<i>Tscōālā.</i>
Building	. .	<i>Ōki.</i>
Bull	. .	<i>Māngsū ōpōng.</i>
Bullet	. .	<i>Tsangetsang.</i>
Bull-frog	. .	<i>Ōvū.</i>
Bullock	. .	<i>Māngsū nchōtsōncho.</i>
Bunch (of flowers)	. .	<i>Therā vang.</i>
Bundle (of wood)	. .	<i>Ōtsang pāmpōng.</i>
Bundle	. .	<i>Ōchang.</i>
Burden	. .	<i>Ōhā.</i>
Burn	. .	<i>Rōngālā, nshūkātā (scorch).</i>
Burst	. .	<i>Ethang hrapā.</i>
Bury	. .	<i>Chūthetālā, shōthetālā.</i>
Bush	. .	<i>Ōsūyo.</i>
Business	. .	<i>Nsūndryū.</i>
But	. .	<i>Tōsū, ōsu.</i>
Butt	. .	<i>Shūngtālā.</i>
Butterfly	. .	<i>Sūsān phiyūe, sishāpilūe.</i>
Button	. .	<i>Ōscū khāphen.</i>
Buy	. .	<i>Shiālā.</i>
Buzz	. .	<i>Vūvālā.</i>
By (by means of)	. .	<i>Nā.</i>
By and by	. .	<i>Ōkhānāti, ōkhaicho.</i>
By-path	. .	<i>Lāmpōro.</i>

C

Cackle (after laying)	. .	<i>Selākālā.</i>
Cackle (cluck)	. .	<i>Kōkālā.</i>

Cactus	. . .	<i>Māngyo.</i>
Cage (bird)	. . .	<i>Hōno vangphen.</i>
Calendar	. . .	<i>Tsangō kapheñ kākō.</i>
Calf	. . .	<i>Māngsūro.</i>
Calf (of leg)	. . .	<i>Ndrān.</i>
Call	. . .	<i>Tsālā.</i>
Can	. . .	<i>Che, kok, hrak</i> (verbal affixes).
Candlestick	. . .	<i>Tangrāchōngphen.</i>
Cane (rattan)	. . .	<i>Ōrru.</i>
Cane (walking-stick)	. . .	<i>Chārōng.</i>
Cap	. . .	<i>Khikho.</i>
Captive	. . .	<i>Evang.</i>
Captive (to make)	. . .	<i>Vangālā.</i>
Capture	. . .	<i>Rhamālā.</i>
Carcass	. . .	<i>Etchhütsak, ōmang.</i>
Care for	. . .	<i>Enhyākā vānālā, zetāvānālā.</i>
Careful (be)	. . .	<i>Tsangtsārōā.</i>
Carefully	. . .	<i>Rārangā, enātō, tsangtsārō.</i>
Careless	. . .	<i>Tsōlap phyōlapā.</i>
Carry	. . .	<i>Hānālā.</i>
Carry (a child on the back)	. . .	<i>Pūālā.</i>
Carry (a shield)	. . .	<i>Ōtsōng phūālā.</i>
Cask	. . .	<i>Sōkō cheñ.</i>
Cast away	. . .	<i>Siālā, shamthesiālā.</i>
Castrate	. . .	<i>Nchho tshōnālā.</i>
Caste	. . .	<i>Ekūhrr.</i>
Cat	. . .	<i>Ōlyūro.</i>
Cat (wild)	. . .	<i>Tsaphi.</i>
Cataract	. . .	<i>Ngetang.</i>
Catch	. . .	<i>Hramātālā.</i>
Catch (disease)	. . .	<i>Kātalā.</i>
Catch, up, with, overtake	. . .	<i>Paīyātālā, phānyātālā.</i>
Caterpillar	. . .	<i>Mōmō.</i>
Cattle	. . .	<i>Māngsū.</i>
Causeless	. . .	<i>Ntühā n-ni.</i>
Cave	. . .	<i>Mungkūo.</i>
Cease	. . .	<i>Ōsā.</i>
Cease (raining)	. . .	<i>Pōtchiālā.</i>
Centipede	. . .	<i>Tsütsü nkaktā.</i>
Centre	. . .	<i>Ōnūngo.</i>
Certainly	. . .	<i>Ōtsōtscō.</i>
Chaff	. . .	<i>Mākū.</i>
Chair	. . .	<i>Khōktephen, evān.</i>

Chalk	. . .	<i>Ōchōn emhū.</i>
Change (exchange)	. . .	<i>Tōngtālā.</i>
Change (small money)	. . .	<i>Tsāro.</i>
Channel	. . .	<i>Zukhū.</i>
Charcoal	. . .	<i>Mihā.</i>
Chase	. . .	<i>Yūngtālā.</i>
Chaste	. . .	<i>Ntsōā.</i>
Cheap	. . .	<i>Ōmānlā, ōmān elāro, lālōkwā.</i>
Cheat	. . .	<i>Etchū phiālā.</i>
Checked	. . .	<i>Sesōā.</i>
Cheek	. . .	<i>Eyā.</i>
Chest	. . .	<i>Takī (the breast).</i>
Chest (box)	. . .	<i>Ōchen.</i>
Chew	. . .	<i>Mechā metālā.</i>
Chicken	. . .	<i>Hōnoro.</i>
Chief	. . .	<i>Ekhang.</i>
Child	. . .	<i>Ōtsōe.</i>
Child (male)	. . .	<i>Ōtsōe epuē, āngo.</i>
Child (female)	. . .	<i>Tsōelāngo, ōtsōe elūē rōro, ākā.</i>
Child (only)	. . .	<i>Epōnthi.</i>
Child (grand)	. . .	<i>Ōriwō.</i>
Child (infant)	. . .	<i>Ngāro.</i>
Childhood	. . .	<i>Ngāro thang.</i>
Chill (with fever)	. . .	<i>Liōrā.</i>
Chilly	. . .	<i>Terā etsākā.</i>
Chin	. . .	<i>Khōkā, khōkān.</i>
Chirp	. . .	<i>Erōnālā.</i>
Choice	. . .	<i>Lamm.</i>
Choke	. . .	<i>Nhyangālā.</i>
Cholera	. . .	<i>Phyōtātā.</i>
Choose	. . .	<i>Lammālā.</i>
Chop	. . .	<i>Tānālā.</i>
Cigar	. . .	<i>Mekūwō shūcho.</i>
Circle	. . .	<i>Nkōnā, ekā.</i>
Circuitous	. . .	<i>Nkon, hāriphiā.</i>
Circular	. . .	<i>Hāriphiā, ekālālākā.</i>
Claw (fore), <i>n.</i>	. . .	<i>Yinkep, yenkyep.</i>
Claw (hind)	. . .	<i>Chōyinkyep.</i>
Claw, <i>v.</i>	. . .	<i>Nshākālā.</i>
Clay	. . .	<i>Phūyūcho.</i>
Clean	. . .	<i>Ntsangā.</i>
Clean, <i>v.</i> (as dishes)	. . .	<i>Siālā, nsālā.</i>

Clean, <i>v.</i> (with brush or broom)	. . .	<i>Kketālā.</i>
Clear	. . .	<i>Ntsangā.</i>
Climb	. . .	<i>Chūngwālā.</i>
Cling (twine around)	. . .	<i>Yōkātālā.</i>
Cling (as plaster)	. . .	<i>Tsōkātā, zāpkāta.</i>
Clock	. . .	<i>Ōzen.</i>
Close (near)	. . .	<i>Nthangō, essapō, enghyānō.</i>
Close, <i>v.</i> (as the mouth)	. . .	<i>Ntsapālā.</i>
Close, <i>v.</i> (as the eyes)	. . .	<i>Chōkālā.</i>
Close, <i>v.</i> (as a door)	. . .	<i>Khānālā.</i>
Close, <i>v.</i> (as a drawer)	. . .	<i>Techiālā.</i>
Close, <i>v.</i> (up, as a flower)	. . .	<i>Zaptālā.</i>
Closely (to sow)	. . .	<i>Eyingā yingālā, rentā yingālā.</i>
Cloth	. . .	<i>Ōscū.</i>
Cloth	. . .	<i>Silam</i> (with wide white stripes and narrow dark ones).
Cloth	. . .	<i>Lūngkiscū</i> (with wide dark stripes and narrow white ones).
Cloth	. . .	<i>Pāndrap</i> (dark blue).
Cloth	. . .	<i>Simyō</i> (red).
Clothe	. . .	<i>Mpenālā.</i>
Clothe (causative)	. . .	<i>Mpentōkālā.</i>
Clothing	. . .	<i>Pipōsompō.</i>
Cloud	. . .	<i>Elōk.</i>
Club	. . .	<i>Sātāphen.</i>
Club, <i>v.</i>	. . .	<i>Sālā.</i>
Cluck	. . .	<i>Kōkōkālā.</i>
Cluster	. . .	<i>Vang.</i>
Coal	. . .	<i>Mihā.</i>
Coal (live coal)	. . .	<i>Miron.</i>
Coarse (of cloth)	. . .	<i>Peshipeshito.</i>
Coat	. . .	<i>Sōkthescū.</i>
Cob (corn)	. . .	<i>Tsangodhrotōng.</i>
Cobweb	. . .	<i>Pōrāktsütsü.</i>
Cock	. . .	<i>Hāmpōng.</i>
Cock-crow	. . .	<i>Hōno khūāthang.</i>
Cocoanut	. . .	<i>Hōkātōng.</i>
Cohabit	. . .	<i>Yūtālā, lyūtāyipālā, ntsangtālā.</i>
Coil	. . .	<i>Shāthruālā, pāthruālā.</i>
Cold	. . .	<i>Myimā, nkōng.</i>
Cold, to be	. . .	<i>Etsakālā, etsaktsangā.</i>

Cold season . . .	<i>Etsako.</i>
Collect . . .	<i>Khölöktscōi vātālā, tsōtseni vātālā.</i>
Collect (revenue) . . .	<i>Lökōtseñ khiālā.</i>
Colt . . .	<i>Korrōro.</i>
Comb, <i>n.</i> . . .	<i>Eshā, kurr khepheñ.</i>
Comb, <i>v.</i> . . .	<i>Nshākālā, ōtscāñ khetālā.</i>
Comb (of a fowl) . . .	<i>Hōno hāntscāk, hōnōscenphiāk.</i>
Come . . .	<i>Yiālā, rōālā, tsātālā.</i>
Coming . . .	<i>Ōro.</i>
Command . . .	<i>Pangnōālā.</i>
Commandment . . .	<i>Pangnōcho.</i>
Commerce . . .	<i>Shitā.</i>
Companion . . .	<i>Ntangō evāñ, essapo evāñ, nso evāñ.</i>
Compel . . .	<i>Tōkālā</i> (causative verbal affix).
Compassion . . .	<i>Nsāñ.</i>
Complain . . .	<i>Ethochakkālā.</i>
Complete . . .	<i>Metākā.</i>
Completed . . .	<i>Metakchākā.</i>
Complexion . . .	Light as of Europeans— <i>mmiā.</i>
	Dark as of Chota Nagpore— <i>enyik.</i>
	Fairly light as an average Babu or Naga— <i>sōhākū.</i>
	A little darker than the above— <i>sōmyō.</i>
	A little darker still— <i>sōnyek.</i>
Comprehend . . .	<i>Ntsiā.</i>
Comrade . . .	<i>Nso evāñ, nso eke.</i>
Concave . . .	<i>Ekōkā.</i>
Conceal . . .	<i>Mpōe vātālā.</i>
Concerning . . .	<i>Yi.</i>
Couch . . .	<i>Yipeñ, echeñ, pilang.</i>
Conduct . . .	<i>Etsōphyō.</i>
Confide . . .	<i>Lammī ntio nchamānāchi ezōkālālā.</i>
Confine . . .	<i>Vāngālā.</i>
Confusion . . .	<i>Phyensōrāvā, shamrōshamtsiā.</i>
Conquer, <i>v.</i> . . .	<i>Tōā.</i>
Consider . . .	<i>Echamī zetālā, nchamī zetālā.</i>
Constantly . . .	<i>Pvu</i> (verbal affix).
Contend . . .	<i>Pāngtālā.</i>
Content . . .	<i>Lammchantangā, lammchangchāngā.</i>
Contain . . .	<i>Tsōā, thetālā.</i>
Contemn . . .	<i>N-sehngālā.</i>
Continue . . .	<i>Vānālā.</i>

Continually . . .	<i>Nchakāpen, pvu</i> (verbal affix).
Converse . . .	<i>Chāntālā, ezōtālā.</i>
Convert . . .	<i>Thāmphō nchhamālā.</i>
Convey . . .	<i>Hānsi yīālā.</i>
Cook (rice and curry) . . .	<i>Otsihān nsandrālā.</i>
Cook (rice) . . .	<i>Otsi rālā.</i>
Cook (curry) . . .	<i>Ohān ekhūālā, Ōhān vapālā.</i>
Cook-house . . .	<i>Tsōyāmphēni, tsoyānki, tsiraki.</i>
Cool . . .	<i>Echakāro nkōngā, echakāro myemā.</i>
Copious . . .	<i>Khōshā.</i>
Copper . . .	<i>Yōnchāk.</i>
Cord . . .	<i>Ōszū, etho.</i>
Cork (stopper) . . .	<i>Ndhren, nthretā.</i>
Corn . . .	<i>Tōngpālāk tsütsüng, tsangōnthro.</i>
Corner . . .	<i>Nken.</i>
Corpse . . .	<i>Ōmang.</i>
Correct . . .	<i>Ōtscōtscō.</i>
Cost . . .	<i>Ōmān, mān.</i>
Costly . . .	<i>Ōmān tsākā, ōmān elam.</i>
Cotton . . .	<i>Khōngkhō.</i>
Cotton tree . . .	<i>Khōngkhōtōng.</i>
Cough, <i>v.</i> . . .	<i>Ekhūālā, hāktsiālā.</i>
Cough, <i>n.</i> . . .	<i>Ekhūā.</i>
Counsel (to hold a) . . .	<i>Sānthrichāntālā.</i>
Count . . .	<i>Khālā.</i>
Countenance . . .	<i>Ōphyōn.</i>
Counterfeit (money) . . .	<i>Rāngtap, ōrāng ntapō, rāngyimō.</i>
Counterfeit (death) <i>v.</i> . . .	<i>Etchira tsōālā.</i>
Counterfeit (sleep) <i>v.</i> . . .	<i>Yipthetālā.</i>
Country . . .	<i>Metā.</i>
Couple . . .	<i>Ōni, ōmpōē</i> (male and female).
Couple . . .	<i>Tsōngkō</i> (spoken of the feet and hands).
Courageous . . .	<i>Ntyühā ekū ntsü, lammkhangā.</i>
Court-house . . .	<i>Yānki.</i>
	<i>Lit.—Village house.</i>
Cousin . . .	<i>Pōtsōcheni.</i>
Cover, <i>v.</i> . . .	<i>Hlāpālā, ventālā.</i>
Cover (the mouth with the hands). . .	<i>Emen efwiālā, emen sammiālā.</i>
Cover (as seed with dirt) . . .	<i>Scōsālā.</i>
Cover, <i>n.</i> . . .	<i>Hlāphen.</i>
Covet . . .	<i>Ekkhiyū nchamālā.</i>



Cow	.	.	.	<i>Māngsü òkhyū.</i>
Cowardly	.	.	.	<i>Kāphyōkā, ndre nsapkhāngā.</i>
Cowherd	..	.	.	<i>Māngsü siraphi.</i>
Coy	.	.	.	<i>Yikrātā.</i>
Crab	.	.	.	<i>Hāpūro, hāpvūro.</i>
Crack, <i>n</i>	.	.	.	<i>Ekak.</i>
Crack, <i>v</i>	.	.	.	<i>Rakālā.</i>
Cracked	.	.	.	<i>Khūngsōchākā.</i>
Cramp	.	.	.	<i>Tscāngālā.</i>
Crawling	.	.	.	<i>Epvā vānā.</i>
Crazy	.	.	.	<i>Zuvā, suvālā.</i>
Cream	.	.	.	<i>Pōshāng, pōshāngā.</i>
Cream (is rising on the milk).	.	.	.	<i>Shirotsü òmhā pōshangālā.</i>
Creep	.	.	.	<i>Epvūchetālā, yāngkātālā.</i>
Creeper	.	.	.	<i>Ōsu eyōwo.</i>
Creek	.	.	.	<i>Tchhūro.</i>
Crest (of bird)	.	.	.	<i>Hāntsānk.</i>
Cricket	.	.	.	<i>Yoro.</i>
Cries	.	.	.	<i>Kiālā.</i>
Cripple	.	.	.	<i>Ōchō òkhe m-mhō.</i>
Crooked	.	.	.	<i>Khānkhūā.</i>
Crop	.	.	.	<i>Ōli.</i>
Crops	.	.	.	<i>Tsōphen ephen.</i>
Cross	.	.	.	<i>Lamm tsokhangā.</i>
Cross, to look	.	.	.	<i>Ōmhā ekhūālā, emen nkhapālā.</i>
Crosswise	.	.	.	<i>Mphiwō, evaktāvā.</i>
Crotch	.	.	.	<i>Esham.</i>
Crow, <i>n</i> .	.	.	.	<i>Kāshāk.</i>
Crow, <i>v</i> .	.	.	.	<i>Khūālā.</i>
Crumb, <i>n</i> .	.	.	.	<i>Māniro.</i>
Crumble	.	.	.	<i>Emeruālā.</i>
Crush	.	.	.	<i>Shārūālā, khirapālā, epāhrapālā.</i>
Cry	.	.	.	<i>Khiāpālā, khiālā.</i>
Cubical	.	.	.	<i>Kupīāk rakātā.</i>
Cucumber	.	.	.	<i>Yishākchi.</i>
Cuff, <i>v</i> .	.	.	.	<i>Tamtālā, tamālā.</i>
Cultivation	.	.	.	<i>Ōli.</i>
Cup	.	.	.	<i>Opfū, otchhüyūphen.</i>
Cure	.	.	.	<i>Tānangchetā, süphichetā.</i>
Curl (of hair)	.	.	.	<i>Ōtsān khānkhūā.</i>
Current (of a stream)	.	.	.	<i>Otchüerru.</i>

Curry	.	.	.	<i>Ōhān.</i>
Curse, <i>v.</i>	.	.	.	<i>Yōsōkkhānālā.</i>
Curse, <i>v.</i>	.	.	.	<i>Sukyang m-mhōm phiālā, ezaptōkālā.</i>
Cushion	.	.	.	<i>Nkhamphen.</i>
Custom	.	.	.	<i>Eshukū, shikū, shukū, etsōphyo.</i>
Cut	.	.	.	<i>Nangchetālā, sūthechiālā.</i>
Cut	.	.	.	<i>Nangālā, tenālā.</i>

D

Daily	.	.	.	<i>Nchakāpen, nchakānā.</i>
Dainty	.	.	.	<i>Ōpang nkhang.</i>
Dam, <i>v.</i>	.	.	.	<i>Ōphyō sapālā.</i>
Dam, <i>n.</i>	.	.	.	<i>Ōphyō sāphen.</i>
Damaged	.	.	.	<i>Yūsōrāvā.</i>
Dance	.	.	.	<i>Elhālā, ekhiōlākālā, lablātālā.</i>
Dark (color or complexion)	.	.	.	<i>Mangthetāpā, mangthetākā.</i>
Dark	.	.	.	<i>Mangkhangā.</i>
Dark (to be)	.	.	.	<i>Mangālā.</i>
Darkness	.	.	.	<i>Mangā.</i>
Dash	.	.	.	<i>Siekkhanghrāpā.</i>
Daughter	.	.	.	<i>Ōkā, lāngō.</i>
Daughter-in-law	.	.	.	<i>Ōhrām.</i>
Dawn	.	.	.	<i>Engi chirōsāthang.</i>
Day	.	.	.	<i>Nchōk, tsangō, engyā.</i>
Daybreak	.	.	.	<i>Engichirōpangō.</i>
Day-dawn	.	.	.	<i>Engyāthang.</i>
Day-light	.	.	.	<i>Tāngtāngto.</i>
Day (next, to-morrow)	.	.	.	<i>Ōchyū, ochō.</i>
Day before yesterday	.	.	.	<i>Ōrān.</i>
Day by day	.	.	.	<i>Nchakāpen, nchakānō.</i>
Day (to-day)	.	.	.	<i>Nchūng, nching.</i>
Days (now-a-days)	.	.	.	<i>Tsungō ākhūā, epaiyā.</i>
Day's journey	.	.	.	<i>Engāetsā.</i>
Dazzle	.	.	.	<i>Erāthāta, erātsangā.</i>
Dead	.	.	.	<i>Tchhiā.</i>
Deaf	.	.	.	<i>Enōpangā.</i>
Dear	.	.	.	<i>Enzānā.</i>
Dear (high-priced)	.	.	.	<i>Tsakā, tsen khekhangā.</i>
Death-bed	.	.	.	<i>Etchhipangō.</i>
Debt	.	.	.	<i>Ōchhi, ōchhū.</i>
Debt (to make)	.	.	.	<i>Nōpālā.</i>

Debt (to pay) . . .	<i>Ōckhi lōāla.</i>
Debtor . . .	<i>Ōckhi epvūi.</i>
Decay . . .	<i>Kiōnālā.</i>
Decayed . . .	<i>Kiōnchākā.</i>
Deceive . . .	<i>Etchūphīālā.</i>
Decked . . .	<i>Phīpōā.</i>
Decline . . .	<i>N-khiā.</i>
Declivity . . .	<i>Chenkhū.</i>
Deep . . .	<i>Chūngwā.</i>
Deer . . .	<i>Sepvū.</i>
Defaced . . .	<i>Erā, mpā.</i>
Defeated . . .	<i>Tsāntokchākā.</i>
	<i>Lit.—Caused to flee.</i>
Defend . . .	<i>Nkōālā, pyōnālā.</i>
Defender . . .	<i>Nkōwōchi, phyōnchōwōchi.</i>
Deficient . . .	<i>Zāngkhangā.</i>
Deformed . . .	<i>Emū.</i>
Delay . . .	<i>Enhyākā.</i>
Delight . . .	<i>Emāthōkalā.</i>
Delighted, to be . . .	<i>Emātsangā, emāthātālā.</i>
Delirium . . .	<i>Zavā.</i>
Deliver up . . .	<i>Hramipiā, vāchiālā.</i>
Demon . . .	<i>Ōmōn.</i>
Den . . .	<i>Kū.</i>
Dense . . .	<i>Chāmchākā, nkhangā.</i>
Deny . . .	<i>Echang ekhiālā, ekhiālā.</i>
Deride . . .	<i>Chālātālā yikrātōkālā.</i>
Descend . . .	<i>Chōwālā, choiyālā.</i>
Descendants . . .	<i>Ōtsōereko.</i>
Desire . . .	<i>Chōnālā, tscōālā, hngālā.</i>
Despise . . .	<i>Engkōngā.</i>
Destroy . . .	<i>Yōsōrālā.</i>
Devour . . .	<i>Tsōkhānālā.</i>
Dew . . .	<i>Yenchū, yentsōn.</i>
Dhan . . .	<i>Ōtsōk.</i>
Dhan-house . . .	<i>Oshōn.</i>
Dhoby . . .	<i>Ōscūetsci.</i>
Diagonal (of cloth) . . .	<i>Episcū.</i>
Diarrhœa . . .	<i>Phyōtācho.</i>
Die . . .	<i>Tchhiālā.</i>
Different . . .	<i>Thāmpho, chūng chūng, yipō yipō, champō champō.</i>

Different	. . .	<i>Põe</i> (affixed to nouns).
Difficult	. . .	<i>Khangā.</i>
Dig	. . .	<i>Chiālā.</i>
Dig-out	. . .	<i>Khōchetālā.</i>
Diligent	. . .	<i>Kōntsangā.</i>
Dilute	. . .	<i>Otchhū sakiā.</i>
Diminish, <i>v. trans.</i>	. . .	<i>Zānkātōkālā.</i>
Diminish, <i>v. intrans.</i>	. . .	<i>Zānkātālā.</i>
Dip	. . .	<i>Rrūthechiālā, thechiālā.</i>
Direction	. . .	<i>We.</i>
Direction, this	. . .	<i>Epīwe, hepīwe.</i>
Direction, that	. . .	<i>Ōchiwe.</i>
Directly (now, at once)	. . .	<i>Nthāngā.</i>
Directly (after a little)	. . .	<i>Esangāro vāsu.</i>
Dirty	. . .	<i>Myenā.</i>
Disappear	. . .	<i>Engamō iyālā.</i>
Disappear (as clouds)	. . .	<i>Sākchōchiālā.</i>
Disbelieve	. . .	<i>N-nangtsālā.</i>
Discharge (dismiss)	. . .	<i>M-māntōkālā.</i>
Discharge (a debt)	. . .	<i>Otchū lōālā.</i>
Disclose	. . .	<i>Chichepiālā.</i>
Disease	. . .	<i>Pirapthātā.</i>
Dish	. . .	<i>Ōpfhu.</i>
Dish (a boat-shaped dish)	. . .	<i>Ōkung, ōkōŋ.</i>
Dishonest	. . .	<i>Tāchō elam, ōyi n-tsā.</i>
Dismal (weather)	. . .	<i>Tsanglā m-mho.</i>
Dismembered	. . .	<i>Mangtam.</i>
Dismiss	. . .	<i>Wōtōkālā.</i>
Disobey	. . .	<i>N-sō, ng-ālā.</i>
Disobedient	. . .	<i>Ōyi ng-ā, chānchon-so, esōcho n-so.</i>
Displease	. . .	<i>Esāpālā.</i>
Dispute	. . .	<i>Pāngtālā, ekhīrāntālā.</i>
Distant	. . .	<i>Ekōnī, kōnā.</i>
Distant (very)	. . .	<i>Elam kōnā, lānkōnā, lankōnī.</i>
Distinct (separate)	. . .	<i>Champō champō.</i>
Distinctly	. . .	<i>Rārangā.</i>
Distress, <i>n.</i>	. . .	<i>Esapā.</i>
Distress, <i>v.</i>	. . .	<i>Esaptōkālā.</i>
Distribute	. . .	<i>Chitaiyālā.</i>
Distrust	. . .	<i>N-nangtsālā.</i>
Ditch	. . .	<i>Zūkūro.</i>
Dive	. . .	<i>Chūngthetālā.</i>

Divide . . .	<i>Chütälä</i> (share).
Divide (halve) . . .	<i>Ōnūngōnā tānsōālā, ōnūngōnā pōksōālā.</i>
Divorce . . .	<i>Pyōntälä.</i>
Divorced . . .	<i>Ōyānā sicho.</i>
Dizzy . . .	<i>Ngārā.</i>
Do . . .	<i>Lūālā, lyūālā, nsündrālā.</i>
Doctor . . .	<i>Rätseṇ.</i>
Dog . . .	<i>Fhūrrō.</i>
Domestic . . .	<i>Ekam, chenchengai.</i>
Domestic animals . . .	<i>Ekam tsakilā.</i>
Door . . .	<i>Hānkhā.</i>
Door-way . . .	<i>Kipheṇ, kīpang.</i>
Double . . .	<i>Chapchetā.</i>
Double, v. . .	<i>Chapchetālā.</i>
Dove . . .	<i>Vefū.</i>
Down (birds) . . .	<i>Mhūro.</i>
Downright (perpendicular). . .	<i>Ntōngkāchiā.</i>
Down . . .	<i>Chō.</i>
Dowry . . .	<i>Engoman, ōkikhamman.</i>
Drag (along on the ground) . . .	<i>Sūālā.</i>
Drain . . .	<i>Zkhūro.</i>
Draw (water) . . .	<i>Rānālā.</i>
Draw (a line) . . .	<i>Setālā.</i>
Draw (a fire with a stick) . . .	<i>Hlapālā, hlālā.</i>
Dream, n. . .	<i>Ōmang.</i>
Dream, v. . .	<i>Ōmang emhālā.</i>
Dregs . . .	<i>Tsūtse.</i>
Dress (put on the upper cloth) . . .	<i>Sōkthetālā.</i>
Dress (put on the lower cloth) . . .	<i>Mpenscūekātālā.</i>
Dress (one's self) . . .	<i>Ōscū mpenālā.</i>
Dress (another) . . .	<i>Ōscū mpentökālā.</i>
Dried up (as a stream) . . .	<i>Ōtchhū hngāchecho.</i>
Drink . . .	<i>Yūālā.</i>
Drive . . .	<i>Vamālā.</i>
Drive down (as a stake) . . .	<i>Eshenālā.</i>
Drive away, off . . .	<i>Phānisiāla.</i>
Drop . . .	<i>Enūngālā.</i>
Drop (as water) . . .	<i>Lenchōālā.</i>
Drove . . .	<i>Khōlōk, tsateṇ, teṇ.</i>

Drown	. . .	<i>Ehratsangā.</i>
Drowsy, to be	. . .	<i>Yingwhālā, engwālā.</i>
Drum	. . .	<i>Sōnkōng.</i>
Drunk	. . .	<i>Khinōā, ekhiōnā.</i>
Drunkard	. . .	<i>Khinōkhangā.</i>
Dry	. . .	<i>Ekhyang.</i>
Dry (by the fire)	. . .	<i>Ehōālā, khyangtōkalā.</i>
Dry (put out to dry)	. . .	<i>Phikāchiālā.</i>
Dry up (as a stream)	. . .	<i>Hngāchetālā.</i>
Duck	. . .	<i>Pōtāk.</i>
Dull	. . .	<i>Sesetō.</i>
Dumb	. . .	<i>Eyim.</i>
Dung	. . .	<i>Ōchū.</i>
Durable	. . .	<i>Enhyākā vām, enkyākātsūtsān.</i>
Dusk	. . .	<i>Mangsāthang.</i>
Dust	. . .	<i>Khürr.</i>
Dwarf	. . .	<i>Ōmōpvū, rāntāmōchū, lōkōphūtiro, lō-kōnyānhngwo.</i>
Dwell	. . .	<i>Vānālā.</i>
Dwelling-place	. . .	<i>Evāmphēn.</i>
Dye	. . .	<i>Ehrū, nūnghe.</i>
Dysentery	. . .	<i>Phyōtsangā, echeñ, phyōtātā.</i>
Each	. . .	<i>Lāngā.</i>
Each other	. . .	<i>Ōnichī, ōniōni.</i>
Ear	. . .	<i>Ennō.</i>
Ear (auditory canal)	. . .	<i>Ennōkhū.</i>
Ear (lobe)	. . .	<i>Nōmang.</i>
Ear (hole, for ornaments)	. . .	<i>Ennōvecho.</i>
Earring	. . .	<i>Norr, norri</i> (made of fine brass coiled like a watch spring).
Earring	. . .	<i>Mārōngpen, ōrūng</i> (made of coloured goat's hair).
Earring	. . .	<i>Kōngkā, yempezū.</i>
Early	. . .	<i>Hnyāsangenā, nyāpā</i> (4 to 5 o'clock).
Earth (world)	. . .	<i>Līmhātshū.</i>
Earth (ground)	. . .	<i>Ōchōā.</i>
Earthquake	. . .	<i>Ndrū enyōkā.</i>
East	. . .	<i>Engichirophemwe.</i>
Eastern	. . .	<i>Engichirophemwe.</i>
Easy	. . .	<i>Elāshāsā, elakā, n-khang ntsākā.</i>
Eat	. . .	<i>Tsōālā.</i>
Eatables	. . .	<i>Etsōyū, tsophēn epheñ.</i>

Eaten	.	.	.	<i>Tsöchākā.</i>
Eaves	.	.	.	<i>Shuwo.</i>
Echo	.	.	.	<i>Ōwōn, sōkātā.</i>
Edifice	.	.	.	<i>Ōki.</i>
Effulgent	.	.	.	<i>Etāngrātsangā.</i>
Effigy	.	.	.	<i>Kyōn shancho, kyōn lyūcho.</i>
Egg	.	.	.	<i>Hōno etchhū.</i>
Egg-plant	.	.	.	<i>Khōnchyū.</i>
Eight	.	.	.	<i>Tisā.</i>
Eighteen	.	.	.	<i>Tāro sū tisā.</i>
Eighty	.	.	.	<i>Ekhātisā, sāro.</i>
Elbow	.	.	.	<i>Khechū, khetshū.</i>
Eldest	.	.	.	<i>Erāmō, pōktemōchi.</i>
Elephant	.	.	.	<i>Sotsū.</i>
Elsewhere	.	.	.	<i>Thāmphōe.</i>
Embankment	.	.	.	<i>Epī.</i>
Embrace	.	.	.	<i>Khānyātālā.</i>
Employment	.	.	.	<i>Nsündrū.</i>
Empty	.	.	.	<i>Echang, nyūhā n-chū.</i>
Encircle	.	.	.	<i>Haiyātālā.</i>
Enclose	.	.	.	<i>Epīālā, hālā.</i>
End	.	.	.	<i>Ōchō, kurr.</i>
Endless	.	.	.	<i>Ōchō, kurr n-ni. Ōchamm n-ni (limitless).</i>
Enduring	.	.	.	<i>Enhyākā.</i>
Enemy	.	.	.	<i>Ōrrū.</i>
Enough, it is	.	.	.	<i>Tetsōā.</i>
Enquire	.	.	.	<i>Engālā.</i>
Enslave	.	.	.	<i>Vangālā.</i>
Enter	.	.	.	<i>Thri yīālā, tächūngi yīālā.</i>
Enter (put in)	.	.	.	<i>Thechiālā.</i>
Entire	.	.	.	<i>Ekāni, sāni, meyo.</i>
Entire (whole)	.	.	.	<i>Metāmeyo (as the whole village).</i>
Entirely	.	.	.	<i>Kān (affixed to verbal root).</i>
Entrails	.	.	.	<i>Errū. mmā.</i>
Entrance	.	.	.	<i>Kipang.</i>
Envious	.	.	.	<i>N-zehngtā, n-khyngtā.</i>
Equal	.	.	.	<i>Khitī, myāntaktakā (even).</i>
Erect	.	.	.	<i>Saksaktō, ntsā.</i>
Escape	.	.	.	<i>Tsānālā.</i>
Espouse	.	.	.	<i>Sōāvāntōkālā.</i>
Eternal	.	.	.	<i>Etchhūhā n-chū, epōhāmpōk.</i>

Evacuate . . .	<i>Pyōālā.</i>
Even (level), <i>adj.</i> . . .	<i>Myānā.</i>
Even . . .	<i>Hā</i> (also), <i>khiti</i> (exact).
Evening . . .	<i>Milāni.</i>
Ever . . .	<i>Kōthanghā.</i>
Every . . .	<i>Lāngā.</i>
Everyone . . .	<i>Tsak tsaknā, nchyū nchyūnā.</i>
Everywhere . . .	<i>Metā ākūā, metātsū.</i>
Every little thing . . .	<i>Ntamōmpā.</i>
Every other day . . .	<i>Nchōkā chasi nchōkā.</i>
Everything . . .	<i>Thārāpvāro, ōmpā, hālāngtō, hetōpvū.</i>
Evil . . .	<i>M-mho.</i>
Exactly . . .	<i>Penā, epen</i> (fully).
Exact . . .	<i>Ōtsōtsco, myanchākā, khiti.</i>
Exact (as of weight) . . .	<i>Ekhyng, khiti.</i>
Examine . . .	<i>Ntamho setālā, mhōm mhōnā setālā.</i>
Excellent . . .	<i>Tangto mhōnā.</i>
Excess . . .	<i>Īyākā.</i>
Excessive . . .	<i>Yākā, tāchōā.</i>
Exchange . . .	<i>Tōngtālā, n-nitālā.</i>
Expel . . .	<i>Hōmphōe phānchōkchisiālā.</i>
Expel (banish) . . .	<i>Ekami siālā, phānisiālā.</i>
Expel (breath) . . .	<i>Ephichiālā, ehāchiālā.</i>
Expense . . .	<i>Esān.</i>
Explain . . .	<i>Ntsūtōkālā.</i>
Expose . . .	<i>Echiālā.</i>
Extinguish . . .	<i>Mhetōkālā.</i>
Eye . . .	<i>Ōmhyek.</i>
Eye-ball . . .	<i>Mhyektsang.</i>
Eye-brow . . .	<i>Mhyekōn, ōmhyekmhū.</i>
Eye-lash . . .	<i>Mhyek tshān.</i>
Eye-lid . . .	<i>Mhyek fhū.</i>
Eye-sore . . .	<i>Ese m-mho.</i>

F

Face . . .	<i>Ōmhā.</i>
Face to face . . .	<i>Ōmhālo renkātā.</i>
Fade . . .	<i>Chōiyālā</i> (with name of the color).
Faint . . .	<i>Zānghālā.</i>
Fair (beautiful) . . .	<i>Ese hngā, ese mhōnā.</i>

Fair (weather)	.	.	<i>Tsanglā mhōna.</i>
Fall down	.	.	<i>Enūngālā, ekhangālā.</i>
Fall down (as a tree)	.	.	<i>Eyālā.</i>
Fall down (as water)	.	.	<i>Zānchōālā, ephyā chōālā.</i>
Fall down (out of bundle)	.	.	<i>Esōkrālā, zānālā.</i>
Fall down (across)	.	.	<i>Mphiwō eyālā, ehraṣisiālā, thronzi-siālā, chūzisiālā.</i>
False	.	.	<i>Echang, n-tsā.</i>
Falsehood	.	.	<i>Echang.</i>
Family	.	.	<i>Wōpān</i> (the people of one house).
Family	.	.	<i>Onthruhru, wōmpā.</i>
Family (generations, descendants)	.	.	<i>Ōtsōeri.</i>
Famine	.	.	<i>Khangā.</i>
Fan, <i>n</i>	.	.	<i>Savendro, vemphen.</i>
Fan, <i>v</i>	.	.	<i>Vemphiālā.</i>
Far	.	.	<i>Ekōni, lānkōnā, elam kōnā.</i>
Far-sighted	.	.	<i>Ōmhyek ntsenā.</i>
Farther	.	.	<i>Ekōmo.</i>
Fast (secure)	.	.	<i>Rārangi, mhōnā, ekhyō.</i>
Fast (rapid)	.	.	<i>Setōā, ekhiolākā, ekhyūngā.</i>
Fasten	.	.	<i>Shenālā, shenkātālā, khānālā.</i>
Fasten (bind to a tree or stake)	.	.	<i>Ōtōng khangkātālā.</i>
Fastener	.	.	<i>Ntsūphen.</i>
Fat	.	.	<i>Peletā.</i>
Father	.	.	<i>Pō, ōpō.</i>
Father-in-law	.	.	<i>Ōmō.</i>
Father (grand)	.	.	<i>Ōmōtsū, ōmōtsū.</i>
Father (great grand)	.	.	<i>Pyamtsi, mōtsi.</i>
Fatigue	.	.	<i>Mōkthātā.</i>
Fault	.	.	<i>Phiōphi.</i>
Faultless	.	.	<i>Phiōphi n-ni.</i>
Favour	.	.	<i>Nsānā.</i>
Favour (in a law-suit)	.	.	<i>Ōyilo theyālā.</i>
Fear	.	.	<i>Khyūtālā</i>
Fearful	.	.	<i>Ndrensapkhangā, kāphyōkā.</i>
Fearless	.	.	<i>Ntiḥā ekyū n-ni.</i>
Feast (to make)	.	.	<i>Khyōālā, ōshō lyūālā.</i>
Feather (long tail feather)	.	.	<i>Elī, eyū.</i>
Feather	.	.	<i>Ōhm.</i>
Feeble	.	.	<i>Etho n-chū.</i>

Feed (eat, graze)	. . .	<i>Tsōālā.</i>
Feed (to give food to)	. . .	<i>Tsōtōkālā.</i>
Feel (badly, sad)	. . .	<i>Nūngrālā, nangrālā.</i>
Feel (to touch)	. . .	<i>Ephiā phiālā.</i>
Feet	. . .	<i>Mpho.</i>
Fell (trees)	. . .	<i>Tāni eyālōkālā.</i>
Female	. . .	<i>Elūē, ōkhō</i>
Fence	. . .	<i>Pāhrr, pāhri.</i>
Fern	. . .	<i>Tscangōno.</i>
Fertile	. . .	<i>Lōkōtsō.</i>
Festival	. . .	<i>Ōshō, emū.</i>
Festival, to make	. . .	<i>Ōsho lyūālā.</i>
Fetch	. . .	<i>Hānai yīālā, pensi yīālā.</i>
Fever	. . .	<i>Liōrā, rā.</i>
Fever, to have	. . .	<i>Liōrā rālā.</i>
Few	. . .	<i>Etchakāro, terrāro.</i>
Fibula	. . .	<i>Nūng kurr, nūng kurrū.</i>
Fife	. . .	<i>Philūli, phiyūyū.</i>
Fifteen	. . .	<i>Tāro sū mūngo.</i>
Fifty	. . .	<i>Tiingyā.</i>
Fig	. . .	<i>Zōwōchi, tsūpekhi, khyoyōkhi.</i>
Fight	. . .	<i>Ōrrū tsōālā, sātālā, ōrrūchentālā.</i>
Fight (as cattle)	. . .	<i>Shāngtālā.</i>
Fight (as horses)	. . .	<i>Epātālā.</i>
Fight (as dogs)	. . .	<i>Rōtālā.</i>
Fight (as birds)	. . .	<i>Ntsūtālā.</i>
Fight (as children)	. . .	<i>Khōntālā.</i>
Fight (as fowls)	. . .	<i>Nōktālā, ntsūtālā.</i>
Fight (as swine)	. . .	<i>Echamtālā.</i>
Fill	. . .	<i>Phyangālā.</i>
Fin	. . .	<i>Ngotsū, chōkū.</i>
Find	. . .	<i>Yānchetālā, mhūngālā.</i>
Fine (as of wood)	. . .	<i>Vārōā, tsārōā.</i>
Fine (as of cloth)	. . .	<i>Nnaksankerrā.</i>
Finger	. . .	<i>Yingdro.</i>
Finger (little)	. . .	<i>Yingtamo.</i>
Finger (middle)	. . .	<i>Yingnūngo.</i>
Finger (first)	. . .	<i>Ying tsūwo.</i>
Finger nail	. . .	<i>Yingkyep.</i>
Finish	. . .	<i>Sā, kāpsā (affixed to verbal root).</i>
Fire, <i>n.</i>	. . .	<i>Ōmi.</i>
Fire, <i>v.</i>	. . .	<i>Thenālā, rōngālā.</i>

Fire (a gun) . . .	<i>Khiālā, thiālā.</i>
Firefly . . .	<i>Örru sāsāpvü.</i>
Firewood . . .	<i>Ötschang.</i>
Fireplace . . .	<i>Mitsöpheṇ, nchakūwe.</i>
Firm . . .	<i>Chūng chūngtō, renā.</i>
Firmament . . .	<i>Öyāki.</i>
First . . .	<i>Yitemo, övūngo, tem or ten affixed to verb.</i>
First-born . . .	<i>Pöktēmöchü.</i>
Fish . . .	<i>Öngo.</i>
Fisherman . . .	<i>Phyökālo ewe, öngö eye.</i>
Fish-hook . . .	<i>Öngo ökhü, ngokhü.</i>
Fish-net . . .	<i>Ngotsöpheṇ.</i>
Fishing-rod . . .	<i>Ngokhütöng.</i>
Fissure . . .	<i>Ekak.</i>
Fist . . .	<i>Khesam.</i>
Fix . . .	<i>Mhönā lyüā.</i>
Flag . . .	<i>Simyö.</i>
Flame, <i>n.</i> . . .	<i>Ömi ekhi.</i>
Flame, <i>v.</i> . . .	<i>Ömi ekhiālā.</i>
Flat (of ground) . . .	<i>Haiyi.</i>
Flat (of stones) . . .	<i>Epyākā.</i>
Flatulent . . .	<i>Vechiā.</i>
Flea . . .	<i>Tesü.</i>
Flee . . .	<i>Tsānālā, tsānai yälā.</i>
Fleet . . .	<i>Lelapā, ekhyangā.</i>
Flesh . . .	<i>Ösö.</i>
Float (in water) . . .	<i>Phūphiālā, nkhikāro vānālā.</i>
Float (in the air) . . .	<i>Vénai yälā, pūngai yälā.</i>
Flock . . .	<i>Öteṇ.</i>
Floor . . .	<i>Tāpvwi.</i>
Flour . . .	<i>Öhm.</i>
Flow . . .	<i>Phyönālā, chöiyālā.</i>
Flower, <i>n.</i> . . .	<i>Therā.</i>
Flute . . .	<i>Phiyüyü.</i>
Fly, <i>v.</i> . . .	<i>Phyai yälā.</i>
Fly, <i>n.</i> . . .	<i>Penö.</i>
Fly, sand . . .	<i>Penchakāro.</i>
Foam . . .	<i>Ötchhü mpeṇ.</i>
Foe . . .	<i>Örrü, öri.</i>
Fog . . .	<i>Emhentshü.</i>
Fold . . .	<i>Chapālā.</i>

Follow	.	.	.	<i>Phānālā, etāngālā, silāmi-wālā.</i>
Follow (close on behind)	.	.	.	<i>Ōscūlo erikātā phānālā.</i>
Fool	.	.	.	<i>Nyūhā n-tsū kyōn.</i>
Foolish	.	.	.	<i>Nyūhā n-tsū.</i>
Foot	.	.	.	<i>Mpo, chōmpo.</i>
Foot (base)	.	.	.	<i>Nthang, ōchō.</i>
Foot-print	.	.	.	} <i>Khōsū.</i>
Foot-step	.	.	.	
For	.	.	.	<i>Etchī, etchū, etscōnā ; affixes ō, lō.</i>
Forbid	.	.	.	<i>Siātālā.</i>
Force	.	.	.	<i>Tōkālā (causative affix).</i>
Forcibly	.	.	.	<i>Rrechō.</i>
Ford	.	.	.	<i>Pōfū khyangkōkā.</i>
Forefathers	.	.	.	<i>Pyamtsūmōtsi.</i>
Forefinger	.	.	.	<i>Yingtsūo.</i>
Forehead	.	.	.	<i>Ōtōn.</i>
Foreigner	.	.	.	<i>Yāmpōe, thāmphōe.</i>
Forenoon	.	.	.	<i>Nshū n-tanghā</i>
Foreskin	.	.	.	<i>Zung-fhu.</i>
Forest	.	.	.	<i>Erāni, enūng.</i>
Forge, <i>n.</i>	.	.	.	<i>Yōnchōki.</i>
Forge, <i>v.</i>	.	.	.	<i>Ephiātālā.</i>
Forget	.	.	.	<i>Mhechōālā.</i>
Forgotten	.	.	.	<i>Mhechākā.</i>
Fork	.	.	.	<i>Esham.</i>
Former	.	.	.	<i>Ehemwōchi, ōvūngōchū.</i>
Formerly	.	.	.	<i>Nūngkōlō, ngkōlō (a long time).</i>
Formerly	.	.	.	<i>Ōsi (a short time).</i>
Forsake	.	.	.	<i>Sūsū yiālā.</i>
Fort (and fortification)	.	.	.	<i>Kherāsū.</i>
Forty	.	.	.	<i>Zūro.</i>
Fortunate	.	.	.	<i>Mmhā.</i>
Found	.	.	.	<i>Yānchetā, yānchecho.</i>
Fortune, to tell	.	.	.	<i>Okhe thenālā.</i>
Fowl	.	.	.	<i>Hōnō.</i>
Fowler	.	.	.	<i>Wōro echhi.</i>
Four	.	.	.	<i>Mesū.</i>
Fourteen	.	.	.	<i>Tāro sū mesū.</i>
Fragrance	.	.	.	<i>Ōhram.</i>
Fragrant	.	.	.	<i>Ōhramerā, ōhrameriā.</i>
Free	.	.	.	<i>N-vang.</i>
Frequently	.	.	.	<i>Nsānsam.</i>

Friend	. . .	<i>Ōkamo, ōcheni, ōshōm.</i>
Frighten	. . .	<i>Ekhentōkālā.</i>
Fringe	. . .	<i>Scūcham.</i>
Frog	. . .	<i>Ōvū.</i>
From	. . .	<i>Nā</i> (affixed to nouns).
From that time	. . .	<i>Chisichō.</i>
From, to (from village to village, is a short distance)	. . .	<i>Yānyin enghyānō.</i>
Front	. . .	<i>Mhātūng, mhātūngi, ōvūng.</i>
Front-room	. . .	<i>Sōntōli.</i>
Front-yard	. . .	<i>Hōnkūwe.</i>
Froth	. . .	<i>Otchhū elā, otchhū etsū.</i>
Fruit-stone	. . .	<i>Tsangthitsang.</i>
Fruitless	. . .	<i>Tsangthi m-pā.</i>
Fuel	. . .	<i>Ōtsang.</i>
Full	. . .	<i>Phyangā.</i>
Fun	. . .	<i>Ngangōtā.</i>
Fur	. . .	<i>Ohm, ōtsān.</i>
Future (another time)	. . .	<i>Thāmpōthang.</i>

G

Gadfly	. . .	<i>Sōpen.</i>
Gain	. . .	<i>Rāngkātā, kāk.</i>
Gall	. . .	<i>Ōtsū, ōmōtsū.</i>
Gallop	. . .	<i>Tsōkā yālā.</i>
Gamble	. . .	<i>Fhufho nrōktālā.</i>
Gambol	. . .	<i>Ekhiōlākālā.</i>
Gape	. . .	<i>Hōmhuālā, hōmhālā.</i>
Garden	. . .	<i>Pāhrr.</i>
Gardener	. . .	<i>Pāhrr echoṇ.</i>
Garlic	. . .	<i>Lāsen.</i>
Gate	. . .	<i>Khāmpheṇ.</i>
Gate (village)	. . .	<i>Pikhū khāmpheṇ.</i>
Gather	. . .	<i>Khiōthrōālā, nshātsōi vātālā.</i>
Gather up (as cloth in the hand).	. . .	<i>Sārthruālā.</i>
Gather (as clouds)	. . .	<i>Rōmālā.</i>
Gaze	. . .	<i>Zetālā, ngāngā zētālā.</i>
Generation (family)	. . .	<i>Ōtsōeri.</i>
Gentle	. . .	<i>M-hārōk.</i>

Get	. . .	<i>Hngālā, khiālā.</i>
Get out of the way	. . .	<i>Nkā chiālā.</i>
"Ghat"	. . .	<i>Erū.</i>
Gift	. . .	<i>Ōthāṇ.</i>
Ginger	. . .	<i>Ōsāng.</i>
Girdle	. . .	<i>Erūlōtsenthepen.</i>
Girl	. . .	<i>Elūē roro.</i>
Give	. . .	<i>Piālā.</i>
Gizzard	. . .	<i>Mmā.</i>
Glad	. . .	<i>Emāthātā.</i>
Glass	. . .	<i>Ōmhā chāmphēn.</i>
Gloomy	. . .	<i>Yimā (See Lowery).</i>
Glorify	. . .	<i>Tsūpōtōkālā, ekhūngtokālā.</i>
Glow-worm	. . .	<i>Ōrū sāsāpvū.</i>
Glue	. . .	<i>Oni.</i>
Glutton	. . .	<i>Ōpang tangotsakshiā.</i>
Gnat	. . .	<i>Tsōkhūpencham.</i>
Gnaw	. . .	<i>Nkōkālā.</i>
Go	. . .	<i>Wōālā, yiālā, wālā.</i>
Go around	. . .	<i>Thrrūphyālā.</i>
Go down	. . .	<i>Chōwālā, chōi-iyālā.</i>
Go down (as a swelling)	. . .	<i>Sāpālā.</i>
Go down (as the arm of a balance).	. . .	<i>Etāngālā.</i>
Go in	. . .	<i>Thrōi yiālā, thre yiālā.</i>
Go up	. . .	<i>Chūngwālā, chūng yiālā.</i>
Go up (as a balance)	. . .	<i>Nkanālā.</i>
Go out	. . .	<i>Chī yiālā.</i>
Go out (as a fire)	. . .	<i>Mhetālā.</i>
Goat	. . .	<i>Nyānyā.</i>
Goat hair (dyed red)	. . .	<i>Ōrūng.</i>
God	. . .	<i>Yihōvā.</i>
God (supreme spirits, one evil and one good).	. . .	<i>Potsōwō.</i>
God (river-god)	. . .	<i>Tsangdhram.</i>
God (forest-god)	. . .	<i>Nungkam, Lunkamo.</i>
Goitre	. . .	<i>Ngūtyū.</i>
Golaghat	. . .	<i>Kūlai.</i>
Gong	. . .	<i>Ōphiang, kāngkāngū.</i>
Good	. . .	<i>Mhōnā, mhōm.</i>
Goods	. . .	{ <i>Kikhiō mokhiō, kikhyō ni khiyō, ōki leyi.</i>

Goose	. . .	<i>Hāngū.</i>
Gore, v.	. . .	<i>Chentālā.</i>
Gourd	. . .	<i>Lefū.</i>
Grab	. . .	<i>Eyā chōi khiālā.</i>
Grace	. . .	<i>Nsān.</i>
Gradually	. . .	<i>Echamchamnā.</i>
Granary	. . .	<i>Ōscon.</i>
Grand-daughter	. . .	<i>Ōsūwo.</i>
Grand-father	. . .	<i>Ōmōtsü.</i>
Grand-mother	. . .	<i>Ōtsü, ōtzü.</i>
Grand-son	. . .	<i>Ōtsöerri, örüwō.</i>
Grand-parents	. . .	<i>Piamtsü mōtsü.</i>
Grasp	. . .	<i>Hramālā, rhamālā, penālā.</i>
Grass	. . .	<i>Lōmo, ōchāk, erōyō.</i>
Grasshopper	. . .	<i>Hāpvūro.</i>
Gratis	. . .	<i>Tācho.</i>
Grave	. . .	<i>Ōlap, ōkab, ōkhap.</i>
Graze	. . .	<i>Erō rangi tsōālā, ōtsāk tsōālā.</i>
Grease	. . .	<i>Ekhū.</i>
Great	. . .	<i>Tsapō.</i>
Greedy	. . .	{ <i>Ōpang tsakshühkhangā.</i> <i>Ōpang ekhan khangā.</i>
Green (fresh)	. . .	<i>Eniro, eshü.</i>
Green (partly)	. . .	<i>Mhen shüshāk.</i>
Green (colour)	. . .	<i>Thōwōnā.</i>
Grief	. . .	<i>Nūngrāthātā.</i>
Grind (as grain)	. . .	<i>Enhyākālā.</i>
Grind (to sharpen)	. . .	<i>Ehetālā, phyākālā.</i>
Grind-stone	. . .	<i>Mōrāk, lepök phiākphen, lepök ehephen.</i>
Groan	. . .	<i>Drrālā.</i>
Ground	. . .	<i>Ōchhōn, lōko.</i>
Ground-pine	. . .	<i>Lōko samcho.</i>
Grow (in length)	. . .	<i>Rāngkātālā.</i>
Grow (in volume)	. . .	<i>Tsakātālā.</i>
Grow out (as horn or nails).	. . .	<i>Shūngwālā.</i>
Grow up (sprout)	. . .	<i>Shūngwātchi rōālā.</i>
Growl	. . .	<i>Nyenālā.</i>
Grub	. . .	<i>Chōrō.</i>
Grumble	. . .	<i>Ethō chākālā.</i>
Guard	. . .	<i>Rārangi hnyākā vānālā, ōlān samālā.</i>
Guardian	. . .	<i>Suphichecho, ōpōro.</i>

Guest	.	.	.	<i>Ōki mungchōwōchi, ōki vān yiāwōchi.</i>
Guide, <i>v.</i>	.	.	.	<i>Ōlān echhiālā.</i>
Guide (lead), <i>v.</i>	.	.	.	<i>Edrālā.</i>
Guide, <i>n.</i>	.	.	.	<i>Ōlān echhūwōchū.</i>
Guitar	.	.	.	<i>Khūphen.</i>
Gulp	.	.	.	<i>Tsōmālā.</i>
Gum	.	.	.	<i>Tsūtse.</i>
Gun	.	.	.	<i>Tsangī, tsange.</i>
Gunpowder	.	.	.	<i>Khorr.</i>
Gutter	.	.	.	<i>Shūwōmyenthe.</i>

H

Habit (custom)	.	.	.	<i>Shūkhū.</i>
Habit	.	.	.	<i>Etsōphyō.</i>
Habitation	.	.	.	<i>Vāmpheñ.</i>
Hail (stone), <i>n.</i>	.	.	.	<i>Shehrū, sherrū.</i>
Hail, <i>v.</i>	.	.	.	<i>Sehrū chōālā, sherrū chōālā.</i>
Hair (of the head)	.	.	.	<i>Ōtsañ.</i>
Hair (of the body)	.	.	.	<i>Ōhm.</i>
Half	.	.	.	<i>Pōko.</i>
Halfway	.	.	.	<i>Ōlān tchūse, ōlān ōnūngo, ōlān tālālo.</i>
Halve	.	.	.	<i>Eni nūngsōālā, phangsōālā.</i>
Hand	.	.	.	<i>Ōkhe.</i>
Handle	.	.	.	<i>Ntsap, ramhāpheñ, hramhāpheñ.</i>
Hang (<i>intrans.</i>)	.	.	.	<i>Khyākthe chiālā.</i>
Hang (<i>trans.</i>)	.	.	.	<i>Khyākthātālā.</i>
Hang up (as a flag)	.	.	.	<i>Tōnālā.</i>
Hang down	.	.	.	<i>Zōnchōālā.</i>
Hang (as fruit on a tree)	.	.	.	<i>Ethiālā.</i>
Hang up (on a hook or nail)	.	.	.	<i>Yikālā.</i>
Hang (over a line)	.	.	.	<i>Yisi vātālā.</i>
Happy	.	.	.	<i>Emāthātā.</i>
Hard	.	.	.	<i>Khangā, rok rok.</i>
Hare-lip	.	.	.	<i>Mefū m-pāñ.</i>
Harvest, <i>v.</i>	.	.	.	<i>Ōlī rātālā, ōlī rālā.</i>
Harvest time	.	.	.	<i>Yerupūngo, ōlī rāthang.</i>
Hat	.	.	.	<i>Kiveñ, khiko, kikho.</i>
Hatch	.	.	.	<i>Hōno khechōālā.</i>
Hate	.	.	.	<i>Nlamālā.</i>
"Hatigoria"	.	.	.	<i>Chhūm.</i>
Have	.	.	.	<i>Vānā, liā, chhūā.</i>
Hawk	.	.	.	<i>Mangshiro.</i>

He	.	.	.	<i>Shi, chī.</i>
Head	.	.	.	<i>Kurr.</i>
Headache	.	.	.	<i>Kūrri nōkhangā, kurrivāvapā.</i>
Heal	.	.	.	<i>Pōālā, tscenchetālā, tānang chetālā.</i>
Healthy	.	.	.	<i>Mhā.</i>
Heap	.	.	.	<i>Khōlōk, nsha.</i>
Hear	.	.	.	<i>Zōālō, engālā, sōthrakātālā, sōhrākā.</i>
Heart	.	.	.	<i>Lampam.</i>
Hearth	.	.	.	<i>Ōmi tsōpheṇ.</i>
Heat	.	.	.	<i>Lammālā.</i>
Heave	.	.	.	<i>Echam kāchiālā.</i>
Heaven	.	.	.	<i>Potsōwō.</i>
Heavy	.	.	.	<i>Khekhe, myangā.</i>
Heel	.	.	.	<i>Nkhōng.</i>
Heifer	.	.	.	<i>Māngsü lammi.</i>
Height	.	.	.	<i>Ntson.</i>
Help	.	.	.	<i>Khyūālā.</i>
Helpless	.	.	.	<i>Ethō n-chhū.</i>
Hem	.	.	.	<i>Ōscu ekham, ōscū evū.</i>
Hen	.	.	.	<i>Hānkhō.</i>
Hence	.	.	.	<i>Hellōnā.</i>
Henceforth	.	.	.	<i>Hisicho.</i>
Hen roost	.	.	.	<i>Hōno hānki, hōno khyingpheṇ.</i>
Her	.	.	.	<i>Shi.</i>
Herd, <i>n.</i>	.	.	.	<i>Tsūteṇ, teṇ.</i>
Herd, <i>v.</i>	.	.	.	<i>Ekamālā.</i>
Herdsmen	.	.	.	<i>Māngsü ekam.</i>
Here	.	.	.	<i>Hello.</i>
Hereafter	.	.	.	<i>Hisi, ōkhānāti.</i>
Here and there	.	.	.	<i>Ōlo-ōlo.</i>
Hew	.	.	.	<i>Tanālā, nangālā.</i>
Hiccough	.	.	.	<i>Nkhichi.</i>
Hide, <i>v.</i>	.	.	.	<i>Mphōā yiālā, mpōi vātālā.</i>
Hide, <i>n.</i>	.	.	.	<i>Ōfhū.</i>
High	.	.	.	<i>Ntsōnā, ōyāki.</i>
Highway	.	.	.	<i>Pōkilāṇ.</i>
Hill	.	.	.	<i>Yōntōngdro.</i>
Him	.	.	.	<i>Shi.</i>
Himself	.	.	.	<i>Ōmō, ōmōmō, mpōpō.</i>
Hinder	.	.	.	<i>Khetsālā.</i>
Hip	.	.	.	<i>Khāngkheṇ.</i>
His	.	.	.	<i>Mpō, shi.</i>

Hiss	.	.	.	<i>Shūshiālā.</i>
Hit	.	.	.	<i>Tamālā, ekkōkātālā, tāpālā.</i>
Hither	.	.	.	<i>Ēpī, hepī.</i>
Hive	.	.	.	<i>Ōtsāk vāmpheṇ, ōtsāk pho.</i>
Hoe, <i>v.</i>	.	.	.	<i>Thrōnālā.</i>
Hoe, <i>n</i>	.	.	.	<i>Chōkchhū, kōperāng.</i>
Hog	.	.	.	<i>Wōko.</i>
Hog-trough	.	.	.	<i>Vekkhū.</i>
Hoist	.	.	.	<i>Tōnālā.</i>
Hold	.	.	.	<i>Hramālā, penālā.</i>
Hold (contain)	.	.	.	<i>Thetālā.</i>
Hold (in arms)	.	.	.	<i>Sōālā, echamālā.</i>
Hold out (the arms)	.	.	.	<i>Ōkhe ntichetālā, ōkhe rūchiālā.</i>
Hole	.	.	.	<i>Epo, ōkū.</i>
Hollow	.	.	.	<i>Rāngkū.</i>
Honest	.	.	.	<i>Ntseṇ, ntsā.</i>
Honey	.	.	.	<i>Tsāk etchhū, tsākitsū.</i>
Honey-comb	.	.	.	<i>Tsākpo.</i>
Hoof	.	.	.	<i>Nōngkhū, nkhū.</i>
Hook, <i>n.</i>	.	.	.	<i>Ōyāk.</i>
Hook, <i>v.</i>	.	.	.	<i>Shūngālā.</i>
Hop	.	.	.	<i>Tsōkā tsānālā, tsōkālā.</i>
Horn	.	.	.	<i>Echhū, etshū.</i>
Hornet	.	.	.	<i>Rōngwe, nangtchhū. tsāktsū.</i>
Horse	.	.	.	<i>Korr.</i>
Hot	.	.	.	<i>Tscōā, tscōshāshāpā.</i>
Hot-water	.	.	.	<i>Chhūsheṇ, chhūlam.</i>
Hot-season	.	.	.	<i>Yicheṇ, yionthang, elamō.</i>
House	.	.	.	<i>Ōki.</i>
House (dhan)	.	.	.	<i>Ōshōṇ.</i>
House (very small)	.	.	.	<i>Kitōkro.</i>
House	.	.	.	<i>Champā (where persons sleep for a night, who have been bitten by a tiger).</i>
Household	.	.	.	<i>Ōpwi.</i>
House fly	.	.	.	<i>Penō.</i>
Hospitable	.	.	.	<i>Ōyāntānang.</i>
Hospital	.	.	.	<i>Pirap morom ki.</i>
Hostile	.	.	.	<i>Ōrrūtav.</i>
How	.	.	.	<i>Kōtōli</i>
Howl	.	.	.	<i>Thrūkiāpālā.</i>
How many	.	.	.	<i>Kōtātā.</i>
How much	.	.	.	<i>Kōtātā.</i>

How often	.	.	.	<i>Kōtāthang.</i>
Hundred	.	.	.	<i>Nsoā.</i>
Hunger	.	.	.	<i>Wōntōn.</i>
Hungry	.	.	.	<i>Wōntōntsangā.</i>
Hunt	.	.	.	<i>Ōsōkōpō iyālā, ōsōkhiilo iyālā.</i>
Hunter	.	.	.	<i>Ōsōkhiilewe, ōsōkōpōewe.</i>
Hurl	.	.	.	<i>Ephiā tsangālā.</i>
Hurricane	.	.	.	<i>Tsangrompen.</i>
Hurry	.	.	.	<i>Ekhiāpā yīā, sūto tsūtōnāyīā, ndrā yīd seto yīā, ekhyangā yīā.</i>
Hurt	.	.	.	<i>Nōkhangā (with verb).</i>
Husband	.	.	.	<i>Ōrāpvū, ōki khamō.</i>
Husk, <i>n.</i>	.	.	.	<i>Ōfū.</i>
Husk, <i>v.</i>	.	.	.	<i>Ōfū rāki siālā, ōfū rākālā.</i>
Hypocrite	.	.	.	<i>Tāchō ephyōwe.</i>

I

I	.	.	.	<i>Ā, ai, aiyō, ākhā.</i>
Idiot	.	.	.	<i>N-tsū kyōn.</i>
Idle	.	.	.	<i>N-tyūlāhā mpāng.</i>
Idler	.	.	.	<i>Ōlām pangū.</i>
If	.	.	.	<i>Nā (verbal affix).</i>
Ignite	.	.	.	<i>Mpōng kātālā, nchang kātālā.</i>
Ignorant	.	.	.	<i>N-tsū, n-tsi.</i>
Ill	.	.	.	<i>Rāthātā, pīrāpthātā, nōchōnōrā ōtsako enōmpāpā.</i>
Ill-fortune	.	.	.	<i>Sakhyang n-ni</i>
Image	.	.	.	<i>Ōmōn.</i>
Immediately	.	.	.	<i>Ndrā, setōā.</i>
Immodest	.	.	.	<i>N-yikrā.</i>
Immerse	.	.	.	<i>Chūngthechiala.</i>
Immortal	.	.	.	<i>Kōthanghā n-tchhū.</i>
Impassable	.	.	.	<i>Mensā, menchākā, n-khyngkōk.</i>
Impatient	.	.	.	<i>Kārang.</i>
Imprison, <i>v.</i>	.	.	.	<i>Vangālā.</i>
In	.	.	.	<i>Tāchūngi, ōnūngi (lō and i affixed to nouns).</i>
In company with	.	.	.	<i>Pānā, nso.</i>
Indeed (truly)	.	.	.	<i>Ōtsōtsō.</i>
Increase	.	.	.	<i>Khyōngkātā yīālā, khyōngkātālā, khiche- tālā.</i>

Increase (in size, grow)	.	.	<i>Rāṅgākātālā.</i>
Increase (in length)	.	.	<i>Sakātālā.</i>
Incredible	.	.	<i>N-nangtsū.</i>
Indian-corn	.	.	<i>Tsangōndhro.</i>
Indigent	.	.	<i>Esapthātā, yāntse.</i>
Indisposed	.	.	<i>Ōrūchākā.</i>
Industrious	.	.	<i>Kōntsangā, lamkhyingā.</i>
Infancy	.	.	<i>Ngārothang.</i>
Infant	.	.	<i>Ngāro.</i>
Infanticide	.	.	<i>Ngāro kōcho, ngaro ephīācho.</i>
In front	.	.	<i>Mhātūngi.</i>
Inhabit	.	.	<i>Vānālā.</i>
Inhabitant	.	.	<i>Evāmōchū.</i>
Inhale	.	.	<i>Enghūālā, enghālā.</i>
Ink	.	.	<i>Kākōtsū, kākōtchhū.</i>
Ink-stand	.	.	<i>Kākōtsū thephey.</i>
Innumerable	.	.	<i>N-khākhangkōk.</i>
Inquire	.	.	<i>Engālā.</i>
Insane	.	.	<i>Zeven, savai.</i>
Insect	.	.	<i>Ōrā.</i>
Insert	.	.	<i>Thepātālā.</i>
Inside	.	.	<i>Tāchūngi, ōchūngi.</i>
Instantly	.	.	<i>Nthāngā.</i>
Instead of	.	.	<i>Thōng.</i>
Instruct	.	.	<i>Shikālā.</i>
Insufficient	.	.	<i>Zānkhangā, sāngkhangā.</i>
Interest, <i>n.</i>	.	.	<i>Chākche, rāngke.</i>
Interpret	.	.	<i>Ōyi elōnyālā, ōyi lamphenyālā.</i>
Interpreter	.	.	<i>Lamphen, ōyi elon.</i>
Intestines	.	.	<i>Errū.</i>
Into	.	.	<i>Tāchūngi, onūngwe.</i>
Intoxicate	.	.	<i>Kinōlōkālā.</i>
Invest	.	.	<i>Sōkthetālā.</i>
Invite	.	.	<i>Tsālā.</i>
Iron	.	.	<i>Yōngchāk, yōnchāk.</i>
Is	.	.	<i>Liā, vānā, chiā.</i>
Island	.	.	<i>Otchhū lūngwi ōchōn eliwōchū.</i>
Is not	.	.	<i>N-lī, n-nī, m-mā.</i>
Itch, <i>v.</i>	.	.	<i>Enthākālā.</i>
Itself, <i>n.</i>	.	.	<i>Enthākā.</i>
Itself	.	.	<i>Ōmōmōn.</i>
Ivory	.	.	<i>Sōtsū hō, sōtsū hō.</i>

J

Jabber	.	.	.	<i>Öyi khyöng khangälä, öyi pöräkätä.</i>
Jacket	.	.	.	<i>Sökthescü etchakäro.</i>
Jail	.	.	.	<i>Evangki.</i>
Jaw	.	.	.	<i>Ökan, ökandrrü.</i>
Jew's-harp	.	.	.	<i>Khükhian, khüchang.</i>
Join	.	.	.	<i>Echüngtälä, wötälä.</i>
Join (as two streams)	.	.	.	<i>Errü hrütälä, phyönsütälä.</i>
Joint (of a plant)	.	.	.	<i>Ölön.</i>
Joint (of the body)	.	.	.	<i>Chüngkü.</i>
Joy	.	.	.	<i>Emä.</i>
Joyful	.	.	.	<i>Emäthä, emätsängä.</i>
Judge, v.	.	.	.	<i>Önūngo ephyöälä.</i>
Juice	.	.	.	<i>Ötchhü.</i>
Jump	.	.	.	<i>Tsökälä.</i>
Jungle	.	.	.	<i>Örä, römhöni.</i>
Jungly	.	.	.	<i>Zangä.</i>
Jungle-fowl	.	.	.	<i>Wöro.</i>

K

Keep	.	.	.	<i>Vätälä.</i>
Keep (tend)	.	.	.	<i>Ekamälä.</i>
Keep (in confinement)	.	.	.	<i>Vangälä.</i>
Kettle	.	.	.	<i>Lampen, shempen.</i>
Key	.	.	.	<i>Chönchephe, nyächephe.</i>
"Khel"	.	.	.	<i>Eyangko, kithäng.</i>
Kick (with the toe of foot)	.	.	.	<i>Nshiälä.</i>
Kick	.	.	.	<i>Epäphiälä, nkänphiälä.</i>
Kick (with the sole of foot)	.	.	.	<i>Echütälä.</i>
Kick (as horses)	.	.	.	<i>Epäthätä.</i>
Kid	.	.	.	<i>Nyānyāro.</i>
Kidneys	.	.	.	<i>Sepyek.</i>
Kill	.	.	.	<i>Säthätälä, nangthätälä, tchhitökälä.</i>
Kill (by pounding)	.	.	.	<i>Säthätälä, sätsangälä.</i>
Kill (by cutting off head)	.	.	.	<i>Kurr wönälä.</i>
Kill (by cutting the throat)	.	.	.	<i>Hötsangälä.</i>
Kill (by spearing)	.	.	.	<i>Chenälä.</i>
Kilt	.	.	.	<i>Erako, ryäye.</i>
Kilt (Ängämi)	.	.	.	<i>Sühram.</i>
Kind, n.	.	.	.	<i>Tuv (affix).</i>

Kindle (a fire)	.	.	Ōmi-tsōālā.
Kindness	.	.	Nsān.
Kiss	.	.	Chōnchiālā.
Kitchen	.	.	Ōtsū rūphen.
Kitten	.	.	Ōlyūrōro, ōyūrōro.
Knee	.	.	Nkho.
Kneel	.	.	Khōktsenālā.
Knife (large)	.	.	Yōnthā.
Knife	.	.	Lepōk.
Knife (pocket)	.	.	Lepōkro.
Knock	.	.	Chemphiālā, kōkōkālā.
Knot, <i>n.</i>	.	.	Ntscū.
Knot, <i>v.</i>	.	.	Ntscūālā.
Know	.	.	Ntsiālā.
Knowledge	.	.	Ōkiāk.
Knuckle	.	.	Khemhyek.
"Koni dhán"	.	.	Ōten.

L

Labour, <i>n.</i>	.	.	Nsūndrū, elapā.
Labour, <i>v.</i>	.	.	Nsūndrrüelā, elapālā.
Lad	.	.	Nūngör, erānkam.
Ladder	.	.	Pōpā.
Lady	.	.	Etsielōe.
Lake	.	.	Wūzū.
Lamb	.	.	Kātsōro.
Lame	.	.	Ōchōechāng.
Lamp	.	.	Ōmi tsōphen, ōmikiphen.
Land (country)	.	.	Metā, metāmeyo.
Land (not water)	.	.	Lōko.
Land-mark	.	.	Errū.
Landslip	.	.	Lōko mencho.
Language	.	.	Ōyi.
Lantern	.	.	Thangdrāchōngphen.
Lap (with tongue, <i>v.</i>)	.	.	Myākālā.
Lap, take on	.	.	Ōphilo ekāchiālā.
Lap	.	.	Ōphi.
Lard	.	.	Wōko-so ekhū, wōko so ethū.
Large	.	.	Tsapō, tsakhangā.
Large	.	.	Pvū (kyōnpvū, large man).
Large	.	.	Tsū (ōvāntsū, large village).

Larger	.	.	.	<i>Tsapōwōchũ, tsapōwōchĩ.</i>
Last	.	.	.	<i>Silāmō.</i>
Late	.	.	.	<i>Nshutāngā, enhyākā.</i>
Latter	.	.	.	<i>Silāmōchũ silāmōchũ.</i>
Laugh	.	.	.	<i>Emāthātālā.</i>
Laugh—laughter	.	.	.	<i>Emāthā.</i>
Lavender	.	.	.	<i>Tōwōnā.</i>
Law	.	.	.	<i>Eshakhũ.</i>
Lawless	.	.	.	<i>Eshakhũ n-khĩ.</i>
Lawsuit	.	.	.	<i>Ōyitsōtuwochi</i>
Lay	.	.	.	<i>Vātālā.</i>
Lay (eggs)	.	.	.	<i>Etchiālā.</i>
Lay down	.	.	.	<i>Eraki vānālā.</i>
Layer	.	.	.	<i>Ōren.</i>
Lazy	.	.	.	<i>Rūchākhāngā, rūchākā, lōthiā, rākā.</i>
Lead, <i>v.</i>	.	.	.	<i>Sūsūsātā, sūālā, siālā.</i>
Lead, <i>n.</i>	.	.	.	<i>Phyōntsũ.</i>
Leaf	.	.	.	<i>Ōwō, lōmo.</i>
Leaf (plantain leaf)	.	.	.	<i>Ōyo.</i>
Leak	.	.	.	<i>Sōālā, echōthetālā.</i>
Lean	.	.	.	<i>Kūrrotsangā, kwūrrotsangā.</i>
Lean (flesh)	.	.	.	<i>Ōsũ.</i>
Lean, <i>v.</i>	.	.	.	<i>Enhikātālā.</i>
Leap	.	.	.	<i>Chōkpiālā.</i>
Leap down	.	.	.	<i>Tsōkchōālā.</i>
Leather	.	.	.	<i>Sōfũ.</i>
Leave	.	.	.	<i>Sūsi yiālā, siālā.</i>
Leech (land)	.	.	.	<i>Evān.</i>
Leech (water)	.	.	.	<i>Nnā, nlā.</i>
Left, <i>v.</i>	.	.	.	<i>Vāchichākā.</i>
Left-hand	.	.	.	<i>Ōkhē-āyiwe.</i>
Left-side	.	.	.	<i>Ōyiwe.</i>
Leg	.	.	.	<i>Ōchō.</i>
Leg (above knee)	.	.	.	<i>Ōphi, ndrā.</i>
Leg (to a stand, table, &c.)	.	.	.	<i>Chenkiā.</i>
Lemon	.	.	.	<i>Tsāmpen.</i>
Length	.	.	.	<i>Sapō.</i>
Lengthen	.	.	.	<i>Sapō lyūālā.</i>
Lengthwise	.	.	.	<i>Thōngāwō.</i>
Lenient	.	.	.	<i>Ōtsākō ese massu.</i>
Leopard	.	.	.	<i>Mhorr terrūwō.</i>
Let	.	.	.	<i>Tōkā (verbal affix).</i>

Let go	.	.	.	<i>Vāchiālā.</i>
Letter	.	.	.	<i>Kāko.</i>
Level	.	.	.	<i>Myānā, haiyi.</i>
Liar	.	.	.	<i>Echang-ephyōe, tācho ephyōe, ōyi n-tsā kyōn.</i>
Lick	..	.	.	<i>Myākālā.</i>
Lid	.	.	.	<i>Hlapheñ.</i>
Lie, <i>v.</i>	.	.	.	<i>Echang phyōālā.</i>
Lie, <i>n.</i>	.	.	.	<i>Echang.</i>
Lie down	.	.	.	<i>Eraki vānālā, yipālā.</i>
Lie (in wait)	.	.	.	<i>Rāvānālā.</i>
Lie (on back)	.	.	.	<i>Nthikārō yipālā.</i>
Lie (on side)	.	.	.	<i>Tsātsōkō yipālā.</i>
Lie (on belly)	.	.	.	<i>Nkhammāwō yipālā.</i>
Life	.	.	.	<i>Ethak.</i>
Lift	.	.	.	<i>Echamālā, esekātālā.</i>
Light, <i>n.</i>	.	.	.	<i>Tāngtāng.</i>
Light, <i>adj.</i>	.	.	.	<i>Zakhōā (not heavy).</i>
Lightens	.	.	.	<i>Tsanglapālā, nlapālā.</i>
Like	.	.	.	<i>Essā (similar), affix <i>tuw</i>, <i>khiti</i>, <i>kheti</i> (equal).</i>
Like, <i>v.</i>	.	.	.	<i>Lammālā, chōkātālā, tsūpōnālā nsāntālā, chūpōnālā, eyiliālā.</i>
Likely	.	.	.	<i>Sālā.</i>
Limb (of a tree)	.	.	.	<i>Esham, choiyang.</i>
Lime	.	.	.	<i>Phūforōngchō.</i>
Limit	.	.	.	<i>Errū, ōtse.</i>
Limp	.	.	.	<i>Esōngālā.</i>
Line, <i>n.</i>	.	.	.	<i>Sangā, sangcho.</i>
Line (of face or hand)	.	.	.	<i>Ehrū.</i>
Line (fishing)	.	.	.	<i>Ngōkhūsū, ōkhūsū.</i>
Line (of houses)	.	.	.	<i>Kireñ.</i>
Line, stand in a	.	.	.	<i>Renī vānālā (side by side).</i>
Line, stand in a	.	.	.	<i>Zatangi vānālā (one in front of another).</i>
Line, sit in a line side by side.	.	.	.	<i>Rentā vānālā.</i>
Link	.	.	.	<i>Nkōncho.</i>
Lip	.	.	.	<i>Menfū.</i>
Liquor	.	.	.	<i>Sōkō</i>
Liquor (strong)	.	.	.	<i>Zūtchhū.</i>
Listen	.	.	.	<i>Engālā.</i>

Little	.	.	.	<i>Etchakāro, teraro, echakchakro.</i>
Little (short)	.	.	.	<i>Ehngngdro.</i>
Little while	.	.	.	<i>Esangāro.</i>
Live	.	.	.	<i>Ekam vānālā, kamā vānālā, kāmālā.</i>
Liver	.	.	.	<i>Nteṇ.</i>
Living	.	.	.	<i>Ekam.</i>
Lizzard	.	.	.	<i>Ōmōndro.</i>
Lo!	.	.	.	<i>Zetā.</i>
Load	.	.	.	<i>Ōhā.</i>
Loan, v.	.	.	.	<i>Nōpālā.</i>
Lock	.	.	.	<i>Khāmpheṇ.</i>
Locust	.	.	.	<i>Kōmūng.</i>
Lofty	.	.	.	<i>Elam sipōā, mpemō ntsōnā, syāki.</i>
Log	.	.	.	<i>Echōā, ōtōng myī.</i>
Loins	.	.	.	<i>Errū.</i>
Long-lived	.	.	.	<i>Hārishiā, enhyākā, pīphirōngsā.</i>
Long ago.	.	.	.	<i>Ngkōlō.</i>
Long time	.	.	.	<i>Enhyākā.</i>
Longer	.	.	.	<i>Sūkuwō, sāpōwo.</i>
Long	.	.	.	<i>Sapō, ephiā, ekoni, (distant).</i>
Look at	.	.	.	<i>Zetālā, zechiālā.</i>
Look up	.	.	.	<i>Zekāchālā</i>
Look down	.	.	.	<i>Zechōchiālā, setechālā.</i>
Looking-glass	.	.	.	<i>Ōmhā chāmpheṇ.</i>
Loom	.	.	.	<i>Ōcū takpheṇ.</i>
Loose	.	.	.	<i>Takuā.</i>
Loosen	.	.	.	<i>Ephe chiālā, lāmphetālā.</i>
Lose	.	.	.	<i>Mōnā siālā.</i>
Loss	.	.	.	<i>Epapā, epapvū.</i>
Lost	.	.	.	<i>Mōnichākā.</i>
Loud	.	.	.	<i>Ekhiōtō, ekhiō.</i>
Louse	.	.	.	<i>Ōhrak.</i>
Louse (eggs of)	.	.	.	<i>Hrak tchhū.</i>
Love	.	.	.	<i>Chipontālā, lammālā, eyilōtālā.</i>
Lovely	.	.	.	<i>Tangto mhōnā, esehngtsangā.</i>
Low	.	.	.	<i>Mmhyemā, nkapī, ōkapī, ennāto.</i>
Low, v.	.	.	.	<i>Nrōngālā.</i>
Lower	.	.	.	<i>Ōkapō.</i>
Lowery (weather)	.	.	.	<i>Tsang yimā.</i>
Luck	.	.	.	<i>Sūkhying.</i>
Luggage	.	.	.	<i>Ōhā.</i>
Lump	.	.	.	<i>Pamā, khōnūng.</i>

Lump (of dirt)	.	.	<i>Changkhōnūng.</i>
Luncheon	.	.	<i>Nshī, nshū.</i>
Lurk	.	.	<i>Mphōā vānālā.</i>
Lust	.	.	<i>Lamm khangā.</i>
Lustrous	.	.	<i>Tsanglapā.</i>
Lye	.	.	<i>Körtchhū.</i>

M

Mad	.	.	<i>Zaveṇ.</i>
Mad, <i>v.</i>	.	.	<i>Khōnālā.</i>
Maggot	.	.	<i>Tepvū, ōrā.</i>
Maid	.	.	<i>Lōrōe, elōe rōro, lōrāṇ.</i>
Maintain	.	.	<i>Esaphichetālā.</i>
Make	.	.	<i>Lyūālā.</i>
Make (fire)	.	.	<i>Tscōālā.</i>
Male (of men)	.	.	<i>Epūe, pāni.</i>
Male (of animals)	.	.	<i>Ōpōng.</i>
Man	.	.	<i>Kyōṇ.</i>
Man (young married)	.	.	<i>Chālī, chāyi.</i>
Man (young unmarried)	.	.	<i>Khīngdrōe.</i>
Mane	.	.	<i>Ōtscāṇ, ōhm.</i>
Mango	.	.	<i>Tsapyūngthi, tsipyūngthi.</i>
Manhood	.	.	<i>Chālithang.</i>
Manipulate (the body)	.	.	<i>Emephiālā, epiāmphialā.</i>
Manure	.	.	<i>Ōchū.</i>
Many	.	.	<i>Elam, kōshā.</i>
Many (so)	.	.	<i>Hetātā.</i>
Many (very)	.	.	<i>Ōtscāntātā (as many as the hairs of the head).</i>
Mare	.	.	<i>Kōrr ōkō.</i>
Marigold	.	.	<i>Yāntān therā.</i>
Mark, <i>v.</i>	.	.	<i>Chethe lūālā, setā!ā.</i>
Mark (sign), <i>n.</i>	.	.	<i>Chethe.</i>
Mark (line)	.	.	<i>Secho, sangche.</i>
Market	.	.	<i>Shishōphen.</i>
Marriage (to give in)	.	.	<i>Elōe sōāvāntōkālā.</i>
Marriage (to ask in)	.	.	<i>Elōe engālā.</i>
Marry	.	.	<i>Elōe sōāvānālā.</i>
Marsh	.	.	<i>Chonchenyo, chōnpyaiyū.</i>
Master	.	.	<i>Ōpvwi.</i>
Mat	.	.	<i>Ōphak.</i>

Match	. . .	<i>Ōmisepheñ, ōmi nkhyophen.</i>
Mate	. . .	<i>Ōshōno.</i>
"Mati Mah"	. . .	<i>Ōsamdhrō.</i>
Matter	. . .	<i>Chencho.</i>
Matter (what is the)?	. . .	<i>Niūō tsōchōlā.</i>
Matting (of bamboo)	. . .	<i>Ōkiam.</i>
Mature	. . .	<i>Emhe.</i>
May	. . .	<i>Che, tōku (verbal affixes).</i>
Me	. . .	<i>Ā.</i>
Meal	. . .	<i>Ōrrang, eyingtse.</i>
Measles	. . .	<i>Nūngsāk.</i>
Measles, to have	. . .	<i>Nūngsāk shenālā.</i>
Measure, v.	. . .	<i>Kōpe setālā, etsiālā.</i>
Measure, v.	. . .	<i>Fhūālā. (See Tables.)</i>
Meat	. . .	<i>Ōso.</i>
Meat basket	. . .	<i>Sōpap.</i>
Medicine	. . .	<i>Maxū.</i>
Mediate	. . .	<i>Ōyi onūngo ephyōā.</i>
Meet	. . .	<i>Ntōkālā.</i>
Mêet (and return with)	. . .	<i>Eyilowō.</i>
Mem sahab	. . .	<i>Etsi elūé, etsi elōé.</i>
Merchant	. . .	<i>Shishōe.</i>
Mew	. . .	<i>Erōnālā.</i>
Middling	. . .	<i>Mhōm phiā.</i>
Middling (as to size)	. . .	<i>Vāntangdrōā.</i>
Midnight	. . .	<i>Zamō nūngwe, tsangchonūngte.</i>
Midst	. . .	<i>Ōnūngi.</i>
Midwife	. . .	<i>Ngāro khilo ewe, ngāropōko ewe.</i>
Mighty	. . .	<i>Epvū khyūngwā.</i>
Mildew	. . .	<i>Phamā.</i>
Milk, v.	. . .	<i>Tshenālā.</i>
Milk, n.	. . .	<i>Shirōtchhū.</i>
Milk (clotted)	. . .	<i>Khōnūng.</i>
Mimic	. . .	<i>Etchu esāntsōālā.</i>
Mind	. . .	<i>Lamm, lampam.</i>
Mind (obey)	. . .	<i>Engālā.</i>
Mine	. . .	<i>Ā.</i>
Mingle	. . .	<i>Nsūtālā, nsūtsiālā.</i>
Mirth	. . .	<i>Emāthā.</i>
Mirror	. . .	<i>Ōmhā chāmpheñ.</i>
Miscarriage	. . .	<i>Etchū pōkā.</i>
Miserly	. . .	<i>Chirhrakhāngā.</i>

Mist	.	.	.	<i>Otchhū etsiro.</i>
Mist (fog)	.	.	.	<i>Emhentchhū.</i>
Mistake	.	.	.	<i>Mhechōā.</i>
Mix	.	.	.	<i>Nsū tsātālā, nsūtālā.</i>
Mixed	.	.	.	<i>Nsūtāchākā.</i>
Moan	.	.	.	<i>Drālā.</i>
Mock (imitate)	.	.	.	<i>Etchū sandryū tsōiyālā, etchū esān tsōālā.</i>
"Mod"	.	.	.	<i>Sōko.</i>
"Mod" (strong)	.	.	.	<i>Zütsū.</i>
Modest	.	.	.	<i>Yikrākhangā.</i>
Moist	.	.	.	<i>Mpōnichākā.</i>
Moisten	.	.	.	<i>Mpōnyālā.</i>
Molasses	.	.	.	<i>Nchū shāncho.</i>
Mole	.	.	.	<i>Yisōpvū.</i>
Money	.	.	.	<i>Ōtsceŋ, ōrāng.</i>
Monkey	.	.	.	<i>Khūsho, yāksō.</i>
Monkey (large)	.	.	.	<i>Ōtham.</i>
Month	.	.	.	<i>Chōro.</i>
Monthly	.	.	.	<i>Chōro chōro.</i>
Moon	.	.	.	<i>Chōro.</i>
Moon (new)	.	.	.	<i>Chōro chōthān.</i>
Moon (full)	.	.	.	<i>Chōro ekā.</i>
Moon (waning)	.	.	.	<i>Chōro chōyilāmi.</i>
Moon (time between moons)	.	.	.	<i>Chōram.</i>
More	.	.	.	<i>Ntangō, ōliwōhā, enōā.</i>
More	.	.	.	<i>Sā, (affixed to verb).</i>
Morning	.	.	.	<i>Engyāthang.</i>
Morning (time of sun rising)	.	.	.	<i>Wōnchiāthang.</i>
Morning (very early)	.	.	.	<i>Nyāpā, nyāzāngēnā.</i>
Morrow	.	.	.	<i>Ōchō.</i>
Mortar (for cleaning <i>dhān</i>)	.	.	.	<i>Tsam-po, ōtsam.</i>
Mosquito	.	.	.	<i>Tsokhyū.</i>
Mother	.	.	.	<i>Ōpvū, aiyō.</i>
Mother (grand)	.	.	.	<i>Ōpvū, ōtsū.</i>
Mother-in-law	.	.	.	<i>Ōno.</i>
Mould	.	.	.	<i>Phāmālā.</i>
Mouldy	.	.	.	<i>Phamā.</i>
Mound	.	.	.	<i>Ephyōng.</i>
Mount	.	.	.	<i>Chungwālā.</i>
Mountain	.	.	.	<i>Pānglān.</i>

Mountain (range)	. .	<i>Yentsang.</i>
Mountain (peak)	. .	<i>Pānglān kūrre.</i>
Mourn	. .	<i>Nungrāthātālā.</i>
Mouse	. .	<i>Zirōro.</i>
Moustache	. .	<i>Mehm.</i>
Mouth	. .	<i>Ōpang.</i>
Mouth-piece (of a pipe)	. .	<i>Ntsapkāphen.</i>
Move (put in another place).		<i>Thamphōe vātālā.</i>
Move (up and down)	. .	<i>Enhyōkālā.</i>
Move (from one residence to another).		<i>Thamphōe vānai yiālā.</i>
Move about (restlessly)	. .	<i>Nyāphiālā.</i>
Much	. .	<i>Elam.</i>
Mud	. .	<i>Chōmpyāyū.</i>
Multitude	. .	<i>Kyōn elam etsci.</i>
Murder	. .	<i>Nangthātātālā.</i>
Murderer	. .	<i>Langthākhāngā.</i>
Murmur	. .	<i>Ethōchākālā.</i>
Murmur (as a stream)	. .	<i>Ekhūālā.</i>
Musical instrument	. .	<i>Khūphen.</i>
Muskrat	. .	<i>Teran.</i>
Mushroom	. .	<i>Lamphen.</i>
Mustard	. .	<i>Hāni.</i>
Musty	. .	<i>Phamā.</i>
Mutter	. .	<i>Pū-ūālā.</i>
Muzzle	. .	<i>Emen mānyālā, emen zammiālā.</i>
Myself	. .	<i>Āmōmō, āpōpō.</i>

N

Nail (finger or toe)	. .	<i>Yingkyap.</i>
Nail (carpenter's)	. .	<i>Yōnchāk, eshenkāphen.</i>
Naked	. .	<i>Khūso, mpenscū n-khi.</i>
Name	. .	<i>Ōmyang.</i>
Name (call)	. .	<i>Tsālā.</i>
Nap, <i>v.</i> & <i>n.</i>	. .	<i>Echakāro yīpālā, terrā yīp.</i>
Nature	. .	<i>Shenti.</i>
Narrow	. .	<i>Kuhrap, zūkhāngā.</i>
Naughty	. .	<i>Ngāngkhāngā.</i>
Nay	. .	<i>Me, mak, mek.</i>
Naval	. .	<i>Nnā.</i>

Near (very)	. . .	<i>Escapō.</i>
Near (not far)	. . .	<i>Enghyāno, nthangō, nkōnkhang.</i>
Nearly (about)	. . .	<i>Hākōnō, ekōno.</i>
Neat	. . .	<i>Ntscangā.</i>
Neck	. . .	<i>Engū.</i>
Neck-cloth	. . .	<i>Engūlo ntsakāphēn.</i>
Necklace	. . .	<i>Yōko.</i>
Needle	. . .	<i>Ōpyam.</i>
Needy	. . .	<i>Yāntsai, yāntse, ezapthāta.</i>
Neighbour	. . .	<i>Ntangō evān, echauōro, phinā ki sham.</i>
Neither, nor	. . .	<i>Ha-ha.</i>
Nephew	. . .	<i>Ōngo.</i>
Nerve	. . .	<i>Etho.</i>
Nerveless	. . .	<i>Etho n-chū.</i>
Nest	. . .	<i>Ōshab.</i>
Net (fish)	. . .	<i>Ngōtsōphēn.</i>
Nettle	. . .	<i>Sehrā.</i>
Nettle (large kind)	. . .	<i>Kōkū sehrā.</i>
Never	. . .	<i>Kōthanghā (with negative).</i>
Nevertheless	. . .	<i>Lehā.</i>
New	. . .	<i>Ethap.</i>
Next	. . .	<i>Chyūsilōchū, chisilōchō. .</i>
News	. . .	<i>Ōyi</i>
Nibble	. . .	<i>Nkapālā.</i>
Niece	. . .	<i>Ōkā.</i>
Nice	. . .	<i>Tangto mhōnā, elam mhōnā, ese mhōnā.</i>
Nigh	. . .	<i>Enhyāno, escape.</i>
Night	. . .	<i>Zamōthang, samōlo.</i>
Night (last)	. . .	<i>Nsamō.</i>
Night (to-night)	. . .	<i>Ōsamō.</i>
Night before last	. . .	<i>Nchō samo.</i>
Nineteen	. . .	<i>Tāro sū-tokū, mekū mentōkū.</i>
Ninety	. . .	<i>Ekhātōkū.</i>
Nip	. . .	<i>Myiro taphrōālā, eyen echaki tsōālā, ntsakālā.</i>
Nipple	. . .	<i>Shiro.</i>
No	. . .	<i>Me, mek, mak.</i>
No, none	. . .	<i>Nyūhā "or" ntyūhā n-ni.</i>
Nobody	. . .	<i>Ōchihā, (with negative) "m" or "n".</i>
Nod	. . .	<i>Engwālā, engamphiālā.</i>
Noise (to make)	. . .	<i>Ngāngwālā, pōrāktālā.</i>
Noisy	. . .	<i>Ngāng.</i>

Noiseless . . .	<i>Ethang ntsü.</i>
None (no one) . . .	<i>Ōchihā</i> , (with negative) "m" or "n."
None (not any) . . .	<i>Ntyūhā</i> , (with negative) "mak," "n-ni."
Noon . . .	<i>Nshū ethango, engi-onūngo.</i>
Noose . . .	<i>Ōsū nkōp.</i>
North . . .	<i>Chūchōwe.</i>
Nose . . .	<i>Kenno.</i>
Nose (snout) . . .	<i>Menshūng.</i>
Nostril . . .	<i>Kennōkū.</i>
Not . . .	<i>N, m.</i>
Not that . . .	<i>Shi mak; shi mek.</i>
Not is . . .	<i>N-ti, m-mā, n-chū, n-chi.</i>
Nothing . . .	<i>Nkyūhā, ntyūhā.</i>
Not any . . .	<i>Ntyūhā mak, ntyūhā n-ni.</i>
Notwithstanding . . .	<i>Lehā.</i>
Now . . .	<i>Nthāngā.</i>
Now-a-days . . .	<i>Epaiyā.</i>
Number, <i>v.</i> . . .	<i>Khālā.</i>
Numberless . . .	<i>N-khākōk, n-khāche.</i>
Nurse (ayah) . . .	<i>Ngāro epvwi.</i>
Nurse, <i>v.</i> . . .	<i>Shirōtchhū yūtōkālā, shiro yūtōkālā.</i>

O

Oar . . .	<i>Ōhrōng ehāphen.</i>
Oath . . .	<i>Echhamā.</i>
Obey . . .	<i>Ōyi engālā, pangnōcho sōālā.</i>
Observe (a command) . . .	<i>Engālā.</i>
Observe . . .	<i>Zechiā vāmpvū.</i>
Obstinate . . .	<i>Ryūchākhāngā.</i>
Obstruct . . .	<i>Khānālā.</i>
Obtain . . .	<i>Yānchetālā, hngchākālā.</i>
Odour . . .	<i>Ōhram, errā.</i>
Of . . .	<i>Theni, thangi.</i>
	<i>Lit.—With.</i>
Offence . . .	<i>Phyōphi.</i>
Offspring . . .	<i>Ōtsōe, ōro, rōro.</i>
Offering (religious) . . .	<i>Emū.</i>
Often . . .	<i>Nsānsām.</i>
Oil . . .	<i>Khutchhū, titchhū.</i>
Older . . .	<i>Erāmā.</i>

Old (of man or animals)	. . .	<i>Eshōn, erān, sōnchākā.</i>
Old (of animals or things)	. . .	<i>Eheṇ, eke.</i>
Old (very) (of men)	. . .	<i>Hārishiā.</i>
Old (very) (of things)	. . .	<i>Enhyākā.</i>
Omnipotent	. . .	<i>N-sünd, yūkōk nyūhā n-ni.</i>
On	. . .	<i>Ōpōni, affixes o and lo.</i>
Once	. . .	<i>Echūngā, echōā.</i>
One	. . .	<i>Matsangā, ekkā, ntsangā, nchyüā.</i>
One hundred	. . .	<i>Nzōā, nzō, ekkhātāro</i>
One (person)	. . .	<i>Nchühā.</i>
One's self	. . .	<i>Ōmōmō, ōpōpō.</i>
Onion	. . .	<i>Sāngdrāng.</i>
Only	. . .	Suffix <i>mōti, pōti ti.</i>
Only child	. . .	<i>Ōtsōe eponthi.</i>
Onward (to go)	. . .	<i>Yiā vānālā, wōā vānālā.</i>
Open (as a box)	. . .	<i>Elhichiālā.</i>
Open (as a door)	. . .	<i>Chōnchiālā.</i>
Open (as eyes)	. . .	<i>Kakātālā.</i>
Open (as a flower)	. . .	<i>Ekkhālā, ekisōchiālā.</i>
Open (as the mouth)	. . .	<i>Khūālā.</i>
Openly	. . .	<i>Ōmpāhngwā.</i>
		<i>Lit.—In sight of all.</i>
Openly	. . .	<i>Hālāngtō hngwā.</i>
Or	. . .	<i>Tālo, ālo, osü menā.</i>
Orange	. . .	<i>Kōngken.</i>
Order (command)	. . .	<i>Pangnōālā.</i>
Order, put in	. . .	<i>Nsangi vātālā.</i>
Ornaments	. . .	<i>Phiphō sampo.</i>
Orphan	. . .	<i>Ndrü mpheṇ.</i>
Other	. . .	<i>Thāmphō, ōyām, ōyān, tāmphō, affix pōe.</i>
Our	. . .	<i>E.</i>
Outside	. . .	<i>Hōmpōwe, hōmphōe, hōnkhwi.</i>
Outside (end one)	. . .	<i>Ōtāni.</i>
Overturn	. . .	<i>Khōphiālā, kōpiālā, eyālā.</i>
Over (above)	. . .	<i>Ōyāki, kurre, lāmhouwe, ōmhauwe.</i>
Overcome	. . .	<i>Tōālā.</i>
Overtake	. . .	<i>Pānhyātālā, phānhyātālā.</i>
Owe	. . .	<i>Epiyū liā, elō liā.</i>
Owl	. . .	<i>Velangū, venüng.</i>
Own (one's own)	. . .	<i>Ōmōmō, ōmōchi tsaki.</i>
Own (possess)	. . .	<i>Liā, vānā.</i>
Qx	. . .	<i>Māngsü nchotsōncho.</i>

P

Pace	. . .	<i>Khōchiālā.</i>
Pack	. . .	<i>Nkhapcho.</i>
Paddy	. . .	<i>Ōtsōk.</i>
Pain, <i>v.</i>	. . .	<i>Enōālā.</i>
Pain, <i>n.</i>	. . .	<i>Nōā.</i>
Painful	. . .	<i>Nōkhangā.</i>
Paint, <i>v.</i>	. . .	<i>Rrūchū erānkātālā.</i>
Pair, (a male and female,)		<i>Ōmpōe, pānipōni.</i>
Pair (of things)	. . .	<i>Tsongkhōn, tsākai ehān.</i>
Pale	. . .	<i>Mipyangpangā.</i>
Palm (of hand)	. . .	<i>Myōkū.</i>
Pant	. . .	<i>Mhūālā.</i>
Panther	. . .	<i>Tsōngōro.</i>
Paper	. . .	<i>Kāko.</i>
Parallel	. . .	<i>Rentā.</i>
Pardon	. . .	<i>Si yiālā.</i>
Pare	. . .	<i>Ōfū lammālā, ōfū chisiālā.</i>
Parents	. . .	<i>Ōpvū ōpō.</i>
Part	. . .	<i>Echū, echī.</i>
Partition	. . .	<i>Drūlo.</i>
Pass (in road)	. . .	<i>Nkāchitālā.</i>
Pass (to keep passing)	. . .	<i>Wōyitālā.</i>
Pat	. . .	<i>Thamphiālā.</i>
Path	. . .	<i>Ōlān, lāmpōro.</i>
Patient	. . .	<i>Ntsōā.</i>
" <i>Pān</i> "	. . .	<i>Ōshāngo.</i>
Pauper	. . .	<i>Yāntse.</i>
Paw, <i>v.</i>	. . .	<i>Lōko nshākālā.</i>
Paw (fore)	. . .	<i>Ōkhe.</i>
Paw (hind)	. . .	<i>Ōchō.</i>
Pay	. . .	<i>Ōtsen piālā.</i>
Pay (a debt)	. . .	<i>Ōtchi lōālā.</i>
Peace	. . .	<i>Mhōntā mhōntsi, nchentā, nkhōntā.</i>
Peaceful	. . .	<i>Mhōntsi changthetā, changtāng, sārang- ā, ōhangchangā,</i>
Peace-maker	. . .	<i>Ōlān elyūe, lānyūe.</i> <i>Lit.—"A road maker," ōyān ephyo.</i>
Peak	. . .	<i>Kūrre, kūrri.</i>
Pebble	. . .	<i>Nungdrā.</i>
Peck	. . .	<i>Enchiālā.</i>

Peck	. . .	<i>Mphōā chechiālā, mphōāzetāla.</i>
Peel, <i>v.</i>	. . .	<i>Ōfū lammālā, ōfū chisiālā, shākisiālā, kokisiālā.</i>
Peel, <i>n.</i>	. . .	<i>Sōfū.</i>
Peg	. . .	<i>Eshen thephen.</i>
Pen	. . .	<i>Erāmphēn.</i>
Penis	. . .	<i>Ōsang.</i>
People	. . .	<i>Ōyān, ōyām-</i>
People (of one house)	. . .	<i>Wōpān.</i>
Pepper	. . .	<i>Māchi, mächū.</i>
Peppery	. . .	<i>Tshōā.</i>
Perch	. . .	<i>Eshōnālā.</i>
Perfect	. . .	<i>Tekilā, kinācho m-mhōnkā.</i>
Perform	. . .	<i>Lyūālā.</i>
Perfume	. . .	<i>Ōkram.</i>
Perhaps	. . .	<i>Esā, kōntsyū.</i>
Perjure	. . .	<i>Echang echamālā.</i>
Perpendicular	. . .	<i>Ntōng kāchiā.</i>
Persecute	. . .	<i>Esaptōkālā.</i>
Person	. . .	<i>Nchyūā, ōyān, ōyām.</i>
Person (another)	. . .	<i>Ōyām.</i>
Perspire	. . .	<i>Eshāntsangālā, eshāntālā.</i>
Peruse	. . .	<i>Kālā.</i>
Pestle	. . .	<i>Mānki.</i>
Petty	. . .	<i>Echakāro, terraro.</i>
Phlegm	. . .	<i>Enhā, ekno.</i>
Physic	. . .	<i>Ephyo mazzū.</i>
Physician	. . .	<i>Mass even, rātsen.</i>
Pice	. . .	<i>Poisā, rāngmyo.</i>
		<i>Lit.—Money red.</i>
Pick (as flowers)	. . .	<i>Hrōnālā.</i>
Pick (as fruit)	. . .	<i>Hlōālā.</i>
Pick (up)	. . .	<i>Khiōkātālā.</i>
Pick (as vegetables)	. . .	<i>Tenālā.</i>
Picture	. . .	<i>Ōmōn lyūcho (with name of object).</i>
Piece	. . .	<i>Echū, echī.</i>
Pierce	. . .	<i>Chenālā, echūngālā, erōkhrapālā.</i>
Pig	. . .	<i>Wōkoro.</i>
Pig (the call for)	. . .	<i>Lele lele.</i>
Pigeon	. . .	<i>Tehūrr, vefū.</i>
Pile, <i>v.</i>	. . .	<i>Lōlōktscoi vātālā.</i>
Pile	. . .	<i>Khōlōk.</i>

Pilfer	.	.	.	<i>Efūālā.</i>
Pillage	.	.	.	<i>Shūi khiālā.</i>
Pillow	.	.	.	<i>Nkham.</i>
Pimple	.	.	.	<i>Shenchecho.</i>
Pin	.	.	.	<i>Ōkyo.</i>
Pinch	.	.	.	<i>Myāpālā, nphyaki tsangālā.</i>
Pink, <i>adj.</i>	.	.	.	<i>Drākātā.</i>
Pipe (tube)	.	.	.	<i>Yempheṇ.</i>
Platform	.	.	.	<i>Ōsā.</i>
Play	.	.	.	<i>Chālātālā, savātālā, ngāngōtālā.</i>
Play (a musical instrument).	.	.	.	<i>Khūālā.</i>
Please	.	.	.	<i>Emāthātōkālā.</i>
Pleased	.	.	.	<i>Emātsangā.</i>
Plenty	.	.	.	<i>Te.</i>
Pliable (slimsy)	.	.	.	<i>Pilākā, piyūā.</i>
Pluck (as fruit)	.	.	.	<i>Hlōālā.</i>
Pluck (as leaves)	.	.	.	<i>Tenālā, ntōnālā, lāpālā.</i>
Plug	.	.	.	<i>Ndreṇ.</i>
Plume	.	.	.	<i>Wōro mhe.</i>
Pocket	.	.	.	<i>Scükhū, lamā lamāthepheṇ.</i>
Pod	.	.	.	<i>Ōkyah.</i>
Point	.	.	.	<i>Myiro.</i>
Point(to sharpen to a point)	.	.	.	<i>Nzenālā.</i>
Point out	.	.	.	<i>Echüchiālā.</i>
Poison	.	.	.	<i>Thryūsā.</i>
Poison (for killing fish)	.	.	.	<i>Ōno.</i>
Pole	.	.	.	<i>Ōtsāng tsapō.</i>
Polish	.	.	.	<i>Echōālā, ntsālā.</i>
Pongee	.	.	.	<i>Ōtscü.</i>
Pony	.	.	.	<i>Kürr, korrü.</i>
Pool	.	.	.	<i>Tchhükau.</i>
Poor	.	.	.	<i>Yāntsai, yāntse, kwürritsangā.</i>
Porcupine	.	.	.	<i>Liso.</i>
Pork	.	.	.	<i>Wōrōso.</i>
Post	.	.	.	<i>Tehrrü (middle post of a house), khim- dra.</i>
Pot	.	.	.	<i>Ōpfkü.</i>
Potato	.	.	.	<i>Hōro.</i>
Pound, <i>n.</i>	.	.	.	<i>Sirratālā.</i>
Pound, <i>v.</i>	.	.	.	<i>Tāpālā.</i>
Pound (with the fist)	.	.	.	<i>Ōkhesami echüngālā.</i>

Pound (as <i>dhán</i>)	. . .	<i>Tsiālā, pōtōngtālā, phōnūngtālā</i> (when two pound together.)
Pounder (<i>dhán</i>)	. . .	<i>Menki.</i>
Pour (in)	. . .	<i>Esōkthechiālā.</i>
Pour (out)	. . .	<i>Eshōki shiālā.</i>
Powerful	. . .	<i>Thōngchiā, ethōchiā.</i>
Practice	. . .	<i>Echūtālā.</i>
Praise	. . .	<i>Tsai iyālā.</i>
Pray	. . .	<i>Ekhamālā.</i>
Precede	. . .	<i>Ōvangi yiālā.</i>
Precipice	. . .	<i>Kōtsū.</i>
Pregnant	. . .	<i>Ōtsak nchang, ngāro hānā, ōro hānā, ōro chiā.</i>
Pout, <i>v.</i>	. . .	<i>Emen ethyūālā, emen ephiātālā.</i>
Press together	. . .	<i>Zamiālā, samālā.</i>
Pretty	. . .	<i>Eze mhōnā.</i>
Prevent (hinder)	. . .	<i>Ekhetsiālā, niyāngtō, kālā.</i>
Price	. . .	<i>Ōmān.</i>
Present (at hand)	. . .	<i>Ēpī, hepī, hello.</i>
Present, <i>n.</i>	. . .	<i>Ōthān.</i>
Present, <i>v.</i>	. . .	<i>Piālā.</i>
Prick	. . .	<i>Erōkālā.</i>
Pride	. . .	<i>Ngāngwā.</i>
Priest	. . .	<i>Emū eyūlo, ewo kyōn.</i>
Prison	. . .	<i>Evangki.</i>
Profit	. . .	<i>Kāk.</i>
Prohibit	. . .	<i>Ekhetsiālā, eninyāngā.</i>
Proud	. . .	<i>Ngāngkhangā, ngāngwā.</i>
Puff	. . .	<i>Hmtātālā, phūchiālā.</i>
Puke	. . .	<i>Lālā, lātālā.</i>
Pull	. . .	<i>Tsāngālā.</i>
Pull (up by the roots)	. . .	<i>Rōkālā.</i>
Pumpkin	. . .	<i>Shamō, emyam.</i>
Punch	. . .	<i>Echūngtālā, echūnghrapālā.</i>
Punish	. . .	<i>Ezapālā.</i>
Pup	. . .	<i>Fhūrōro.</i>
Pupil (of eye)	. . .	<i>Kākāro, mhyektsang.</i>
Purchase	. . .	<i>Shiālā.</i>
Purge	. . .	<i>Phyōthātālā.</i>
"Purdah"	. . .	<i>Ōscū ki khān phcn.</i>
Pure	. . .	<i>Ntsangā.</i>
Purple	. . .	<i>Enyikū.</i>

Purpose	.	.	.	<i>Lamm.</i>
				<i>Lit.</i> —Mind.
Purse	.	.	.	<i>Ōrāng thephen, rāng scū khū.</i>
Pursue	.	.	.	<i>Phānālā.</i>
Push	.	.	.	<i>Senchiālā, khiānivāchiālā.</i>
Push (about, along)	.	.	.	<i>Ehālā.</i>
Puf	.	.	.	<i>Vātā, thetā,</i>
Put (across)	.	.	.	<i>Rōkātālā.</i>
Put (food in the mouth of				
another)	.	.	.	<i>Ekhamālā.</i>
Put in	.	.	.	<i>Eshōālā.</i>
Put on (as clothes)	.	.	.	<i>Mpenālā, sōkthetālā, pokthetālā.</i>
Put on (as shoes)	.	.	.	<i>Shōkhala, hānālā.</i>
Put (wood on fire)	.	.	.	<i>Nchakālā.</i>
Putrid	.	.	.	<i>Kyōnā.</i>

Q

Quag (mire)	.	.	.	<i>Chōnpyaiyū.</i>
Quake	.	.	.	<i>Enetālā.</i>
Quarrel	.	.	.	<i>Pāngtālā, khōntālā.</i>
Quarter, <i>adj.</i>	.	.	.	<i>Pōko tsensōcho.</i>
				<i>Lit.</i> —A divided half.
Quench	.	.	.	<i>Mhetōkālā, hm mhetālā.</i>
Quenched (as thirst)	.	.	.	<i>Erā ekyamchākā.</i>
Question	.	.	.	<i>Engālā.</i>
Quick	.	.	.	<i>Setōā, ekhiāpā, ekhyangā, ndrā.</i>
Quickly	.	.	.	<i>Ekhiōlākā, zāksāk, elāro.</i>
Quiet (to keep)	.	.	.	<i>Yingtōvānālā, ntōvānālā.</i>
Quietly	.	.	.	<i>Ethak ti tsānā.</i>
				<i>Lit.</i> —Not taking a breath.
Quill	.	.	.	<i>Hm.</i>
Quite	.	.	.	<i>Echakāro, (or) terraro with a negative.</i>

R

Race, <i>v.</i>	.	.	.	<i>Yōngtālā.</i>
Race, <i>n.</i>	.	.	.	<i>Ekūhrū, echüpō.</i>
Raft	.	.	.	<i>Yaiyim.</i>
Rafter	.	.	.	<i>Khyūro.</i>
Rain, <i>n.</i>	.	.	.	<i>Erū.</i>

Rain, <i>v.</i>	.	.	.	<i>Erūchōālā.</i>
Rainbow	.	.	.	<i>Sūndrākā.</i>
Rainy	.	.	.	<i>Erū chōmūngā.</i>
Rainy season	.	.	.	<i>Nsūpūngo.</i>
Raise	.	.	.	<i>Phicketālā.</i>
Rake, <i>v.</i>	.	.	.	<i>Khetālā.</i>
Rake, <i>n.</i>	.	.	.	<i>Hōmphō khephen, ōyāk.</i>
Ram, <i>n.</i>	.	.	.	<i>Kātsō ōpōng, hōlyū ōpōng.</i>
Ram, <i>v.</i>	.	.	.	<i>Chenālā.</i>
Ramrod	.	.	.	<i>Tsangī chemphen.</i>
Rap	.	.	.	<i>Kōkōkālā.</i>
Raspberry	.	.	.	<i>Lekhūkhī.</i>
Rat	.	.	.	<i>Ziro.</i>
Rat (musk)	.	.	.	<i>Yisōpvū.</i>
Rattle	.	.	.	<i>Zāng sāngālā.</i>
Rattle (in throat)	.	.	.	<i>Threhretālā.</i>
Ratan	.	.	.	<i>Rrūpam.</i>
Ratan (split)	.	.	.	<i>Ōrrū.</i>
Ravine	.	.	.	<i>Ekōke.</i>
Raw	.	.	.	<i>M-mhe, eshū.</i>
Razor	.	.	.	<i>Ketsilō, kūrū tsūphen.</i>
Reach	.	.	.	<i>Chhānālā.</i>
Read	.	.	.	<i>Khālā.</i>
Ready	.	.	.	<i>Sālā.</i>
Real	.	.	.	<i>Ōtsōtsō.</i>
Reap	.	.	.	<i>Ōlīdrālā, ntsanālā</i> (reaping of "koni dhān").
Rear	.	.	.	<i>Silāmwe, ndrewe.</i>
Rear (of house)	.	.	.	<i>Khāntsangwe.</i>
Rebuke	.	.	.	<i>Pangnōālā.</i>
Receptacle	.	.	.	<i>Vāphen, thephen.</i>
Recently	.	.	.	<i>Ōsi.</i>
Receive	.	.	.	<i>Hngālā, khiālā.</i>
Reckon	.	.	.	<i>Khālā.</i>
Recognise	.	.	.	<i>Chethetālā.</i>
Reconcile	.	.	.	<i>Ōlān lyūala.</i>
				<i>Lit.—Make a road.</i>
Recover	.	.	.	<i>Hngtānālā, yānchenālā.</i>
Red	.	.	.	<i>Rākātā, rākhiā, myōnā, myōnshiā.</i>
Red (colouring matter obtained from the bark of a shrub).				<i>Lūnghī.</i>

Red (yarn)	. . .	<i>Lānghi.</i>
Reed	. . .	<i>Tsōntsang, pempo.</i>
Reel	. . .	<i>Kōkōn, ōying kōnpheṇ.</i>
Reign	. . .	<i>Ōmō yitsōālā.</i>
Reflect	. . .	<i>Nchami setālā.</i>
Rejoice	. . .	<i>Emāthātālā.</i>
Relative	. . .	<i>Pütsō pütso, ekūhrr, wōpān.</i>
Release	. . .	<i>Vāchiālā.</i>
Remain	. . .	<i>Vānālā.</i>
Remember	. . .	<i>Nchamkātālā, nchamā-vānālā.</i>
Remove	. . .	<i>Thāmpō iyālā.</i>
Remove (causative)	. . .	<i>Thāmphō yitōkālā.</i>
Rengma Nāgā	. . .	<i>Mōyi, mōyūe.</i>
Repair	. . .	<i>Ethān lyūālā.</i>
Repeat	. . .	<i>Lyūlānālā (do again).</i>
Repeatedly	. . .	<i>Khūki, nsānsām.</i>
Reply	. . .	<i>Yichōālā.</i>
Report	. . .	<i>Ezōālā.</i>
Report (of a gun)	. . .	<i>Ekhiwo.</i>
Reptile	. . .	<i>Nārrü.</i>
Rescue	. . .	<i>Sānchōālā.</i>
Rescue (from drowning)	. . .	<i>Sachetālā.</i>
Reside	. . .	<i>Vānālā.</i>
Reside (as a spirit in rocks, &c.)	. . .	<i>Mpātālā.</i>
Resemble	. . .	<i>Escā hngā.</i>
Rest	. . .	<i>Māngālā.</i>
Restore	. . .	<i>Pilānālā.</i>
Retaliate	. . .	<i>Thrālāntālā, thrātālā.</i>
Return	. . .	<i>Elānai iyālā, yilānālā.</i>
Revenue	. . .	<i>Lōkōtseṇ.</i>
Reward	. . .	<i>Ōthān.</i>
Rib	. . .	<i>Kyōn ōrrü.</i>
Rice (paddy)	. . .	<i>Ōtsōk.</i>
Rice (unhulled)	. . .	<i>Ōtsang.</i>
Rice (hulled)	. . .	<i>Ōtsi, ōtsü.</i>
Rice ("konī dhān")	. . .	<i>Ōteṇ.</i>
Rice ("bora dhān")	. . .	<i>Tsōkpvü.</i>
Rich	. . .	<i>Eli.</i>
Ride	. . .	<i>Māngkwi chūng iyālā.</i>
Ridge	. . .	<i>Hōnki.</i>
Ridge-pole	. . .	<i>Hōnki tsang.</i>

Rifle	. . .	<i>Tsangī.</i>
Right	. . .	<i>Ōtsçōtsco.</i>
Righteous	. . .	<i>Ntsōā.</i>
Right hand	. . .	<i>Āmymwe.</i>
Rim	. . .	<i>Ōpang, emen, ōtse, ōtsai.</i>
Rind	. . .	<i>Ōfhū.</i>
Ring	. . .	<i>Yingdrōlo pōktephen.</i>
Ring (as a bell)	. . .	<i>Ekhūālā.</i>
Ripe	. . .	<i>Emhe.</i>
Ripened	. . .	<i>Mhenchākā.</i>
Rise	. . .	<i>Pānthiālā.</i>
Rise (from sleep)	. . .	<i>Chang iyālā.</i>
Rise (as a river)	. . .	<i>Tsülālā.</i>
River	. . .	<i>Pōfū.</i>
River (other side of)	. . .	<i>Pōfū pānkauwe.</i>
River (this side of)	. . .	<i>Pōfū-ōyāmwe.</i>
Road	. . .	<i>Ōlān, pōkilān.</i>
Roar	. . .	<i>Ehrūālā.</i>
Roast	. . .	<i>Phamālā, rrālā.</i>
Rob	. . .	<i>Efūālā.</i>
Robber	. . .	<i>Efūe.</i>
Rock, <i>n.</i>	. . .	<i>Nūngpvū.</i>
Rock, <i>v.</i>	. . .	<i>Enhyōk phiālā.</i>
Rod (fishing)	. . .	<i>Ōkhūtōng.</i>
Roll	. . .	<i>Erūchiālā, erūphiālā, erai yiālā.</i>
Roll up	. . .	<i>Shūālā.</i>
Roof	. . .	<i>Shūwo.</i>
Room	. . .	<i>Nchen.</i>
Room (front)	. . .	<i>Sōntōyi.</i>
Room (middle)	. . .	<i>Thryūhi.</i>
Room (inner or back)	. . .	<i>Tāchūngwe.</i>
Roost, <i>v.</i>	. . .	<i>Khyngālā.</i>
Roost, <i>n.</i>	. . .	<i>Hōno khyangphen.</i>
Root	. . .	<i>Ōyang, ōying.</i>
Root (used for poisoning water in order to pro- cure fish).		<i>Ōno.</i>
Rope	. . .	<i>Ōzū.</i>
Rot	. . .	<i>Kyōnālā, mōrōālā.</i>
Rotten	. . .	<i>Mōrōe sūtākā, ekyo kyōndrōā.</i>
Round	. . .	<i>Ekā, mpam.</i>
Row	. . .	<i>Rentā.</i>

Row (as a boat)	. . .	<i>Ehākātālā.</i>
Rub	. . .	<i>Mhetālā, mhephiālā.</i>
Rub (between the hands)	. . .	<i>Nnōkālā.</i>
Rubber	. . .	<i>Ōnī.</i>
Rubber (hard lump of)	. . .	<i>Nitsü.</i>
Rubber (tree)	. . .	<i>Ōnitōng.</i>
Rule	. . .	<i>Ōmōyitsōālā, pangnōālā.</i>
Ruler	. . .	<i>Yāntsen etsōe.</i>
Ruler (rod)	. . .	<i>Sepheñ.</i>
Run	. . .	<i>Escānālā, yūngālā.</i>
Run against	. . .	<i>Chenkātālā, khūkātālā.</i>
Run away	. . .	<i>Tsānālā.</i>
Run out, as tongue	. . .	<i>Tsangchetālā, sechetālā.</i>
Rupee	. . .	<i>Rāmpiāk, ōrāng.</i>
Rust	. . .	<i>Sāsi hyangā.</i>

S

Sabbath	. . .	<i>Emung nchök.</i>
Sack	. . .	<i>Ōazü scü.</i> <i>Lit.—String cloth.</i>
Sacrifice, v.	. . .	<i>Emū lyūālā.</i>
Sacrifice, n.	. . .	<i>Emū.</i>
Sad	. . .	<i>Nūngrā.</i>
Saddle, n.	. . .	<i>Sōfū khöktephen.</i> <i>Lit.—Leather seat.</i>
Saddle, v.	. . .	<i>Sōfū khöktephen erūkātālā.</i>
Safe	. . .	<i>Tānangī, rārangī.</i>
Sahab	. . .	<i>Etsi.</i>
Salary	. . .	<i>Ōtsen.</i>
Saliva	. . .	<i>Nchü.</i>
Salt	. . .	<i>Ōmā.</i>
Saltish	. . .	<i>Ōmātav.</i>
Salute	. . .	<i>Khamālā.</i>
Same	. . .	<i>Khīti (equal), tsaka chuki.</i>
Sand	. . .	<i>Pōpā.</i>
Sand fly	. . .	<i>Penchakāro.</i>
Sap	. . .	<i>Ōmōtchhü.</i>
Satisfied	. . .	<i>Nhichākā, phyangchākā.</i>
Save	. . .	<i>Vātālā, vālā.</i>
Save (from drowning)	. . .	<i>Suchetālā.</i>
Save (from wild beast)	. . .	<i>Sānchōālā.</i>

Saw, <i>n.</i>	.	.	.	<i>Ötsang thrüphen.</i>
Saw, <i>v.</i>	.	.	.	<i>Thrüälä.</i>
Say	.	.	.	<i>Phyöälä, esöälä.</i>
Scab	.	.	.	<i>Emhokyab, ömpeyo.</i>
Scald	.	.	.	<i>Leröälä, leshākälä</i>
Scales	.	.	.	<i>Efhü.</i>
Scallop	.	.	.	<i>Ören.</i>
Scalloped	.	.	.	<i>Öriören.</i>
Scalp	.	.	.	<i>Kürrü fhü.</i>
Scan	.	.	.	<i>Zetälä.</i>
Scanty	.	.	.	<i>Zānkhängā, sāngkhängā.</i>
Scar	.	.	.	<i>Pārāk.</i>
Scarce	.	.	.	<i>Zānkhängā, sāngkhängā.</i>
Scatter	.	.	.	<i>Nsesiälä, nrökälä, tsänsöröälä.</i>
Scissors	.	.	.	<i>Oscü nyāphen.</i>
Scold	.	.	.	<i>Khönälä, mākälä.</i>
Scoop, <i>v.</i>	.	.	.	<i>Ekhüälä.</i>
Scoop, <i>n.</i>	.	.	.	<i>Mōro.</i>
Scorch	.	.	.	<i>Tyüng nyikälä.</i>
Scour	.	.	.	<i>Mhetälä, süälä.</i>
Scowl	.	.	.	<i>Mhetsang nkapälä.</i>
Scrape	.	.	.	<i>Sākälä.</i>
Scratch	.	.	.	<i>Enakälä, nshākälä.</i>
Scream	.	.	.	<i>Erönälä.</i>
Screw	.	.	.	<i>Yönchāk errücho mmyäthe... älä.</i>
Scrotum	.	.	.	<i>Ncho.</i>
Seam	.	.	.	<i>Evü, vücho.</i>
Search	.	.	.	<i>Yänälä.</i>
Seat	.	.	.	<i>Khöktephen, evän.</i>
Secretly	.	.	.	<i>Mphōä.</i>
Securely	.	.	.	<i>Rārangi.</i>
See	.	.	.	<i>Mhüngälä, hüngälä; zetälä.</i>
				<i>Lit.—Look at.</i>
Seed, <i>n.</i>	.	.	.	<i>Tsangthi.</i>
Seed, <i>v.</i>	.	.	.	<i>Ethiyälä.</i>
Seek	.	.	.	<i>Yänälä.</i>
Seize	.	.	.	<i>Rhamälä, thramätälä.</i>
Seldom	.	.	.	<i>Köthangnä köthangnä, chöcho.</i>
Select	.	.	.	<i>Zesü khiälä, ekyöe khiälä.</i>
Self	.	.	.	<i>Ömömö, öpöpö.</i>
Sell	.	.	.	<i>Yenälä.</i>
Semen	.	.	.	<i>Zangtchhü.</i>

Send away	. . .	<i>Wōtōkālā, yitōkālā.</i>
Sentry	. . .	<i>Lānsām.</i>
Separate	. . .	<i>Chung chung; champō champō.</i>
Separately	. . .	<i>Chung chungnā.</i>
Sepulchre	. . .	<i>Ōlap, ōkhap, ōlab.</i>
Serpent	. . .	<i>Ndrr.</i>
Servant	. . .	<i>Chenchi engai.</i>
Set (place)	. . .	<i>Thetālā, vātālā.</i>
Set (as the sun)	. . .	<i>Hretālā.</i>
Set down	. . .	<i>Vātālā.</i>
Set on fire	. . .	<i>Thyenyala, rongālā.</i>
Settle	. . .	<i>Nchangālā.</i>
Seventy	. . .	<i>Ekhātiing.</i>
Several	. . .	<i>Etham mezza, tārraro.</i>
Sew	. . .	<i>Vūālā.</i>
Shade	. . .	<i>Ōmōn.</i>
Shake	. . .	<i>Ennetālā, enghyokālā, ekhyūphiālā.</i>
Shallow	. . .	<i>Nchōng, pōlā.</i>
Sham	. . .	<i>Echāng echūphiālā.</i>
Shame	. . .	<i>Yikrā.</i>
Share	. . .	<i>Chūtālā.</i>
Share (part)	. . .	<i>Echī.</i>
Sharp	. . .	<i>Terrterro, erōā.</i>
Sharpen	. . .	<i>Ehetālā, phyākālā, nzenālā.</i>
Shave	. . .	<i>Sākālā, tsiālā.</i>
She	. . .	<i>Shi.</i>
Sheath	. . .	<i>Yōndrrū etsānpheñ.</i>
Sheep	. . .	<i>Kātsō, holyū.</i>
Shepherd	. . .	<i>{ Kātsō thrūkiwōchū.</i>
		<i>{ Kātsō ekamwōchū.</i>
Shelf	. . .	<i>Lāmāthangtero vāpheñ, thārāpvūro</i> <i>vāpheñ.</i>
Shell, v.	. . .	<i>Mphakālā.</i>
Shell	. . .	<i>Chōkō.</i>
Shell (cowrie)	. . .	<i>Fhufo.</i>
Shield	. . .	<i>Ōtsōng.</i>
Shine	. . .	<i>Wōnālā.</i>
Shining	. . .	<i>Ewōnā.</i>
Shiver	. . .	<i>Ennetālā.</i>
Shoe	. . .	<i>Chōkhab.</i>
Shoot	. . .	<i>Thiālā, khiālā.</i>
Shop	. . .	<i>Shishōeki.</i>

Shot	.	.	.	<i>Tsangī tsang.</i>
Short	.	.	.	<i>Hendruwo, ehngāro, nghangāro, nsū-khang.</i>
Shortly	.	.	.	<i>Esangāro, ōkhānāti, ōkhaicho.</i>
Shoulder	.	.	.	<i>Epfhū.</i>
Shoulder, <i>v.</i>	.	.	.	<i>Epfhūlo ekātālā.</i>
Shout	.	.	.	<i>Hōrālā.</i>
Shove	.	.	.	<i>Sentechiālā, senchiālā, scemphiālā.</i>
Show	.	.	.	<i>Zetōkālā.</i>
Shut	.	.	.	<i>Khānālā, hlapālā.</i>
Shuttle	.	.	.	<i>Tsīro.</i>
Sick	.	.	.	<i>Rāthātā, pīrāphtātā, ōtsako ennōmpāpā.</i>
Side	.	.	.	<i>We, tsātsōkwe.</i>
Side (front of house)	.	.	.	<i>Hōmphōwe.</i>
Side (back of house)	.	.	.	<i>Khāntsangwe.</i>
Sieve	.	.	.	<i>Yaiyang, eyingphen.</i>
Sift	.	.	.	<i>Eyingālā.</i>
Sigh, <i>v.</i>	.	.	.	<i>Ethak tsapō chenālā, emhenālā.</i>
Sign, <i>n.</i>	.	.	.	<i>Chethen.</i>
Sign, <i>v.</i>	.	.	.	<i>Eyōpālā, ōkhe nthang myenālā.</i>
Sign (one's name)	.	.	.	<i>Ōmyang erānālā.</i>
Silence	.	.	.	} <i>Tangtang khūā.</i>
Silent	.	.	.	
Silent, to be	.	.	.	<i>Ntō vānālā, yingtō vānālā.</i>
Silver	.	.	.	<i>Ōrāng.</i>
Similar	.	.	.	<i>Escātāvā, khititā³; khetitav.</i>
Sinewy	.	.	.	<i>Ethōkhyangwā.</i>
Sing	.	.	.	<i>Nyāntālā, elhālā.</i>
Single	.	.	.	<i>Ōmōti.</i>
Sink	.	.	.	<i>Chūngthetālā.</i>
Sip	.	.	.	<i>Mpākphiālā.</i>
Sister	.	.	.	<i>Ōyūlē.</i>
Sister-in-law	.	.	.	<i>Ōmī, ōnshī.</i>
Sit	.	.	.	<i>Khōkthetālā,</i>
Sit (by the fire)	.	.	.	<i>Ōmī lhāpālā.</i>
Site	.	.	.	<i>Vāmpheñ.</i>
Sitting-place (<i>a sang</i>) in the village	.	.	.	<i>Ōscā.</i>
Sixty	.	.	.	<i>Rōkro.</i>
Skin, <i>n.</i>	.	.	.	<i>Ōfhū.</i>
Skin, <i>v.</i>	.	.	.	<i>Shākālā, shāki shiālā, chisiālā.</i>
Skull	.	.	.	<i>Mākōk.</i>

Slack	. . .	<i>Tākhyūtōkālā.</i>
Slanting	. . .	<i>Yōphiā.</i>
Slap	. . .	<i>Tamālā.</i>
Slug	. . .	<i>Zūsyū.</i>
Slave	. . .	<i>Ndri, esū</i> (one purchased).
Slay	. . .	<i>Sāthātālā, nangthātālā.</i>
Sleep	. . .	<i>Yipālā.</i>
Sleepy	. . .	<i>Yiphngā, yinghngā.</i>
Slender	. . .	<i>Sōlānterrūwo.</i>
Slice	. . .	<i>Ōpiāk.</i>
Slightly	. . .	<i>Etchūkkāro.</i>
Slip	. . .	<i>Phyetālā.</i>
Slippery	. . .	<i>Phyephyeto.</i>
Slit	. . .	<i>Thrōnālā, thūsālā, khekālā.</i>
Sliver	. . .	<i>Ōkhyo.</i>
Slowly	. . .	<i>Echamnā, echamchamnā.</i>
Smack	. . .	<i>Ntsapālā.</i>
Small	. . .	<i>Etcakāro, terū, ehngāro, echakchakro.</i>
Small (fine)	. . .	<i>Mānisensenā.</i>
Small-pox	. . .	<i>Nangṣāk.</i>
Smart	. . .	<i>Entakālā.</i>
Smash	. . .	<i>Temhrapālā, echōnghrāpālā.</i>
Smell	. . .	<i>Ehngūālā, engwhālā.</i>
Smile	. . .	<i>Mensetālā.</i>
Smite	. . .	<i>Tamālā.</i>
Smith	. . .	<i>Yōnchōe.</i>
Smoke, <i>n.</i>	. . .	<i>Mipōng, ōmi ekhū.</i>
Smoke, <i>v.</i>	. . .	<i>Pūngālā.</i>
Smooth	. . .	<i>Phyephyeto, myānā.</i>
Smother	. . .	<i>Emen samīālā. emen efūiyālā.</i>
Snail	. . .	<i>Zūsūv.</i>
Snake	. . .	<i>Ndrrū.</i>
Snap (the finger)	. . .	<i>Phyāphyākālā, kāpālā.</i>
Snatch	. . .	<i>Eyāchikkiālā, rechōi khiālā.</i>
Sneeze	. . .	<i>Hātsiālā.</i>
Snore	. . .	<i>Ehretālā, ethōnālā.</i>
Snuff	. . .	<i>Engūālā.</i>
Soak	. . .	<i>Chamālā, mpōni vātālā.</i>
Soap	. . .	<i>Oscū etsaphen, tasakāphen.</i>
Sob	. . .	<i>Nkiālā.</i>
Soft	. . .	<i>Enyiro, enyipā.</i>
Softly	. . .	<i>Ennāto.</i>

Soil, <i>v.</i>	.	.	.	<i>Nyenālā.</i>
Soil, <i>n</i>	.	.	.	<i>Lōko.</i>
Sole	.	.	.	<i>Mpho.</i>
Some	.	.	.	<i>Terrāro, etchakāro, etham mezza.</i>
Some one, somebody	.	.	.	<i>Ōyām, ōchiānsānā.</i>
Something	.	.	.	<i>Nyūsānā.</i>
Some time	.	.	.	<i>Kōthāngsānā.</i>
Sometimes	.	.	.	<i>Kōthāngnā kōthāngnā.</i>
Somewhere	.	.	.	<i>Kūsānā.</i>
So much	.	.	.	<i>Hetātā.</i>
Son	.	.	.	<i>Ōtsōe epūe, ōngo.</i>
Son-in-law	.	.	.	<i>Ōryūwo.</i>
Song	.	.	.	<i>Ōkheṇ.</i>
Soon	.	.	.	<i>Nkōm, ōkhānāti.</i>
Soothe	.	.	.	<i>Emephiālā.</i>
Sorcerer	.	.	.	<i>Rātsen.</i>
Sore	.	.	.	<i>Emho.</i>
Sorrow	.	.	.	<i>Nūngdrā.</i>
Sorrow, <i>v.</i>	.	.	.	<i>Nūngrālā, nūngrātā.</i>
Sort, <i>v.</i>	.	.	.	<i>Ekhyūālā.</i>
Sort, <i>n.</i>	.	.	.	<i>Tuv (affix).</i>
Soul	.	.	.	<i>Lampam.</i>
Sound	.	.	.	<i>Khūā.</i>
Sour	.	.	.	<i>Thenā, thempvūrāngkātā.</i>
South	.	.	.	<i>Mphiwe, esānāwe.</i>
Sow, <i>n.</i>	.	.	.	<i>Wōkō ōkyū.</i>
Sow (seed)	.	.	.	<i>Yingālā, ndrōkālā.</i>
Span	.	.	.	<i>(See Table of Measures).</i>
Spark	.	.	.	<i>Ōmi eki.</i>
Speak	.	.	.	<i>Phyōlā, nsānālā.</i>
Spear	.	.	.	<i>Otsō.</i>
Spear (ornamented)	.	.	.	<i>Tāndro.</i>
Speck	.	.	.	<i>Ntav, ntüntā.</i>
Spectacles	.	.	.	<i>Ewōmpvū, ewōmpheṇ.</i>
Spherical	.	.	.	<i>Mpam.</i>
Spider	.	.	.	<i>Sānkyō.</i>
Spider-web	.	.	.	<i>Pōrak tsütsü.</i>
Spill	.	.	.	<i>Engamchiālā, enhyōk chiālā.</i>
Spin	.	.	.	<i>Yenālā.</i>
Spind'e	.	.	.	<i>Hmtsü.</i>
Spirit	.	.	.	<i>Ōmōṇ.</i>
Spit	.	.	.	<i>Nchōkālā.</i>

Spittle	.	.	.	<i>Nchā.</i>
Splice	.	.	.	<i>Wōvtālā.</i>
Split	.	.	.	<i>Tsciālā, poktsōālā.</i>
Spoil	.	.	.	<i>Yūsōrāvālā, tsōsōrālā.</i>
Spool	.	.	.	<i>Öying ndren.</i>
Spoon	.	.	.	<i>Yengkōk.</i>
Sport, <i>v.</i>	.	.	.	<i>Chālātālā, ngāngtālā.</i>
Spout (water)	.	.	.	<i>Tchhū yenchō.</i>
Spray	.	.	.	<i>Ötchhū etsero.</i>
Spread out	.	.	.	<i>Sālā.</i>
Spread out(to dry)	.	.	.	<i>Phikāchiālā.</i>
Spring, <i>n.</i>	.	.	.	<i>Tsangkingthang.</i>
Spring, <i>v.</i>	.	.	.	<i>Enhyōphiyalā.</i>
Spring (of water)	.	.	.	<i>Tchhūkhū.</i>
Sprout	.	.	.	<i>Pōkālā.</i>
Spy	.	.	.	<i>Örririche, örrüeche.</i>
Square	.	.	.	<i>Tsātsōka, nken meza.</i>
Squash	.	.	.	<i>Shamō.</i>
Squeeze	.	.	.	<i>Zāmālā, yetālā.</i>
Squirrel	.	.	.	<i>Cherhā, takī.</i>
Stack	.	.	.	<i>Nshan.</i>
Staff	.	.	.	<i>Chārōng.</i>
Stag	.	.	.	<i>Sepvū öpōng.</i>
Stagger	.	.	.	<i>Kemphiālā, ngaphiā iyālā, tsātso tsātso yiālā.</i>
Stain, <i>n.</i>	.	.	.	<i>Tserakhu mpāpā.</i>
Stairs	.	.	.	<i>Kōkau, phōpā, pōpā.</i>
Stamp, <i>v.</i>	.	.	.	<i>Echüphyālā.</i>
Stand up	.	.	.	<i>Pānthiālā.</i>
Stand still	.	.	.	<i>Mangālā.</i>
Star	.	.	.	<i>Shāntiwō.</i>
Stare	.	.	.	<i>Nāng tsāngālā.</i>
Start out of sleep	.	.	.	<i>Yimchang chiālā, yiphyōng chiālā.</i>
Start (from fear)	.	.	.	<i>Tscenai yālā, ekhentōkālā.</i>
Startle	.	.	.	<i>Echüphiālā, ekhentōkālā.</i>
Starve	.	.	.	<i>Khāngtsāngālā.</i>
Stay	.	.	.	<i>Vānālā.</i>
Steady	.	.	.	<i>Nkālā, renchākā, c hang-changto.</i>
Steal	.	.	.	<i>Efüālā.</i>
Steal away	.	.	.	<i>Mpōā tsānālā, mphōā tsānālā.</i>
Steam	.	.	.	<i>Etak.</i>
Steep	.	.	.	<i>Ekhūā, lānti, chenkhū.</i>

Stem	.	.	.	<i>Ōkhi.</i>
Stem (pipe)	.	.	.	<i>Kāpən, kāphen, ntsāp kāphen.</i>
Stench	.	.	.	<i>Nānā.</i>
Step	.	.	.	<i>Kōchiā.</i>
Step (of a ladder)	.	.	.	<i>Khōrā, khōkhān, pōphā.</i>
Sterile	.	.	.	<i>Hāchāng.</i>
Stern (of a boat)	.	.	.	<i>Emen.</i>
Stick	.	.	.	<i>Ōtsang.</i>
Stick in	.	.	.	<i>Echong ki vātālā, erōki vātālā.</i>
Stick in (as a spear in the ground)	.	.	.	<i>Lenālā.</i>
Stick together	.	.	.	<i>Zapkātālā.</i>
Stick, walking	.	.	.	<i>Chārōng.</i>
Stiff	.	.	.	<i>Khyōngterōkā.</i>
Still	.	.	.	<i>Tangtangkhūā, yingtō, ntō.</i>
Sting, <i>n.</i>	.	.	.	<i>Khū.</i>
Sting, <i>v.</i>	.	.	.	<i>Takālā.</i>
Stink	.	.	.	<i>Nānālā, nnā shō shōkālā, nnanchākā, ōhramnā ōyi evakā.</i>
Stir	.	.	.	<i>Ehāphiālā shūng phiālā, thrōphiālā.</i>
Stitch	.	.	.	<i>Evū.</i>
Stone	.	.	.	<i>Ōlūng, ōnūng.</i>
Stone, god of	.	.	.	<i>Tsangdhrām.</i>
Stoop	.	.	.	<i>Nkham thetālā, nkhū thetālā.</i>
Stop	.	.	.	<i>Ōsā, vānālā.</i>
Stopper	.	.	.	<i>Nāren.</i>
Storm	.	.	.	<i>Tsongrōmpheñ.</i>
Stout	.	.	.	<i>Epvū khyūngwā, etho khyūngwā.</i>
Straight	.	.	.	<i>Nsā, sāksākto.</i>
Straighten	.	.	.	<i>Nsā lyūālā.</i>
Strain	.	.	.	<i>Tsangālā.</i>
Strain (filter)	.	.	.	<i>Rōnālā.</i>
Stranger	.	.	.	<i>Kyōñ, ethāñ.</i>
				<i>Lit.—New man.</i>
				<i>Kyōñ thāmphō.</i>
				<i>Lit.—Another man.</i>
Straw	.	.	.	<i>Mōthōng, mavū.</i>
Stream	.	.	.	<i>Zūkhūrō.</i>
Strength	.	.	.	<i>Ethō, epvwi.</i>
Stretch	.	.	.	<i>Tsangtālā, rangpūsiālā.</i>
Strike	.	.	.	<i>Tamālā, tāpālā.</i>
Strike (as a gong)	.	.	.	<i>Ekhōphiālā.</i>

String	. . .	<i>Oiyang, oxsü.</i>
Stockade	. . .	<i>Epi.</i>
Stomach	. . .	<i>Mmä.</i>
Stumble	. . .	<i>Nshiälä, nshi ekhangälä.</i>
Submerge	. . .	<i>Changthetälä, changtetälä.</i>
Subside (as a swelling)	. . .	<i>Supätä.</i>
Subside (as a storm)	. . .	<i>Pochai yälä.</i>
Substitute	. . .	<i>Thöng.</i>
Succeed (as one generation succeeds another)	. . .	<i>Rentälä.</i>
Succession	. . .	<i>Chüngtä.</i>
Such	. . .	<i>Hetüv, chitüv.</i>
Suck	. . .	<i>Ntsapälä.</i>
Suffice	. . .	<i>Tetsöälä.</i>
Sugar-cane	. . .	<i>Tsangtchhü nchü.</i>
Suicide	. . .	<i>Eyen möntsöi chiä.</i>
Summer	. . .	<i>Nsütsotsölö.</i>
Summon	. . .	<i>Tsälä.</i>
Sun	. . .	<i>Eng, engi.</i>
Sunlight	. . .	<i>Engi tängtängto.</i>
Sunrise	. . .	<i>Eng chiröathang.</i>
Sunset	. . .	<i>Engi thretathang.</i>
Support (hold up)	. . .	<i>Ekhyönälä, nkhan siälä.</i>
Support (maintain)	. . .	<i>Süphiälä, süphi chetälä.</i>
Supreme	. . .	<i>Tsapöwö, shiyi.</i>
Surely	. . .	<i>Ötscötscö.</i>
Surround	. . .	<i>Ekönälä, hälä.</i>
Suspend	. . .	<i>Höksi vätälä.</i>
Swallow, <i>n.</i>	. . .	<i>Tsöng ngöro.</i>
Swallow, <i>v.</i>	. . .	<i>Nzü theälä, nsälä</i>
Swamp	. . .	<i>Löko ndrān.</i>
Swear	. . .	<i>Echamtälä.</i>
Sweat, <i>n.</i>	. . .	<i>Eshāngtchhü.</i>
Sweat, <i>v.</i>	. . .	<i>Eshāng tsangälä.</i>
Sweep	. . .	<i>Khetälä.</i>
Sweet	. . .	<i>Nangä.</i>
Sweetheart	. . .	<i>Öshamm, eyingä khangdröe.</i>
Swell	. . .	<i>Pamälä.</i>
Swim	. . .	<i>Ötchhü hüälä, hökätälä.</i>
Sword	. . .	<i>Yöndrrü.</i>
Swing	. . .	<i>Yaiyimälä.</i>

T

Table	. . .	<i>Pilang.</i>
Tadpole	. . .	<i>Ngôkhūwo, ngôlāntiwo.</i>
Tail	. . .	<i>emhi, emhen.</i>
Tail feather	. . .	<i>Elī, eyū, emhen.</i>
Tailor	. . .	<i>Ōscū eve.</i>
Take	. . .	<i>Khiālā, penālā.</i>
Take and come (bring)	. . .	<i>Hānsi iyālā, hānsi rōālā.</i>
Take and go (take away)	. . .	<i>Hānsi iyālā, hanse wōālā, sōsi yiālā, sōsi wōālā.</i>
Take out	. . .	<i>Khichetālā, chichetālā, hōmphōo chi yi-tōkā.</i>
Take up	. . .	<i>Khikātālā.</i>
Take (with the finger and thumb)	. . .	<i>Ntseni khiālā.</i>
Take (between the fingers)	. . .	<i>Nghen penālā, nghāiyipenāla ngen khiālā.</i>
Take off	. . .	<i>Elhichōālā, khichōālā.</i>
Take on (as clothing)	. . .	<i>Ephe chiāllā.</i>
Take one's part	. . .	<i>Themō thetālā.</i>
Take care of	. . .	<i>Scūphiālā, tānangālā, setā vānalā.</i>
Talk	. . .	<i>Chāntālā.</i>
Tall	. . .	<i>Ephiā, thangchu kerāngā, saphō.</i>
Tally	. . .	<i>Lekham vātālā.</i>
Tame	. . .	<i>Essā.</i>
Tank	. . .	<i>Wūsū.</i>
Taste	. . .	<i>Tsōpi setālā.</i>
Tax	. . .	<i>Lōko tseñ, okitseñ.</i>
Tax-gatherer	. . .	<i>Lōko tseñ ekhi.</i>
Tax-payer	. . .	<i>Lōko tseñ ekhe, lōkotsen epi.</i>
Tea	. . .	<i>Lōmo sōko.</i>
Tear, <i>n.</i>	. . .	<i>Esūtchhū.</i>
Tear, <i>v.</i>	. . .	<i>Resōālā, rerūālā, phirōālā, nkhu rōālā, nshū rōālā.</i>
Tear up (by roots)	. . .	<i>Rōkālā.</i>
Tear (with teeth)	. . .	<i>Nkōkālā, nkakālā.</i>
Teat	. . .	<i>Ntsaphen, ntsap kaphen.</i>
Teeth	. . .	<i>Ōho.</i>
Teeth (front)	. . .	<i>Ōho tōnthryūlo.</i>
Teeth (back)	. . .	<i>Hakōng.</i>

Teething	. . .	<i>Ōho shūngā.</i>
Tell	. . .	<i>Ezōālā.</i>
Tempest	. . .	<i>Tsangrōngphen, rruchangkūnyā.</i>
Ten	. . .	<i>Tāro, terro.</i>
Tend	. . .	<i>Tanangālā, sōsu mungālā.</i>
Tender	. . .	<i>Enyipā.</i>
Tent	. . .	<i>Scūki.</i>
		<i>Lit.—(Cloth house).</i>
Terrified	. . .	<i>Ekhen tsangā, ekhyū tsangā,</i>
Test	. . .	<i>Mhōmhōnānā zetālā.</i>
Testicle	. . .	<i>Nchotscang.</i>
Than	. . .	<i>Wō.</i>
That	. . .	<i>Ōchī, chī.</i>
Thatch	. . .	<i>Leshū.</i>
"Thebzothu"	. . .	<i>Tuyū enūng, tiyi enūng.</i>
Theft	. . .	<i>Efūā.</i>
Then	. . .	<i>Chithang.</i>
There	. . .	<i>Ōchī.</i>
Thereafter	. . .	<i>Chūsicho.</i>
Therefore	. . .	<i>Chitsakōnā, chülōnā, chitōlūi.</i>
Thereupon	. . .	<i>Tōlūisi, chitōlūisi.</i>
They	. . .	<i>Shiāng, shiāno, ōteno, ōnno chiāng, chiāno.</i>
They (all)	. . .	<i>Ōten, ōnten mpān, ōmpā.</i>
Thick	. . .	<i>Chhia, chilo kāngkāngā, nkhangā.</i>
Thigh	. . .	<i>Kāngken.</i>
Thief	. . .	<i>Efūe, efwī.</i>
Thieve	. . .	<i>Efūālā.</i>
Thin	. . .	<i>Epiākā, epōrōā, kūrrtsangā, wōshākā.</i>
Thing	. . .	<i>Thārāphūro, ōlānthāro (everything).</i>
Think	. . .	<i>Nchamālā, nchamī zetālā.</i>
Third	. . .	<i>Ōvangochī tō ōnī sīlāmo.</i>
Third (day after)	. . .	<i>Zamchō, ōchō nnang.</i>
Thirsty	. . .	<i>Erātsangā, erāthātā.</i>
Thirteen	. . .	<i>Tāro sūetham.</i>
Thirty	. . .	<i>Thamdro.</i>
This	. . .	<i>Shī, hī.</i>
This, that	. . .	<i>Shī, chī.</i>
This and that	. . .	<i>Lāmā lāmā, lāmātero, lāmāthangterro.</i>
Thorn	. . .	<i>Ōkyo.</i>
Thousand	. . .	<i>Thāngā, nzō nzō tavtero.</i>
Thrash	. . .	<i>Ōlī tsenālā.</i>
Thread	. . .	<i>Ōying.</i>

Three	. . .	<i>Etham.</i>
Thrice	. . .	<i>Chōtham.</i>
Throat	. . .	<i>Yingkhīro.</i>
Throw away	. . .	<i>Siālā.</i>
Throw (hurl)	. . .	<i>Scamchiālā.</i>
Throw into	. . .	<i>Vātechīālā, shamtechīālā.</i>
Throw over the shoulder	. . .	<i>Mpenālā.</i>
Throw against	. . .	<i>Ephīākātālā, shangkātālā.</i>
Thumb	. . .	<i>Yingpvū.</i>
Thunder, <i>v</i>	. . .	<i>Echénālā.</i>
Thus	. . .	<i>Hetō.</i>
Tick (as a watch)	. . .	<i>Tsāk tsāk khūmōngālā, tsāk tsākālā.</i>
Tickle	. . .	<i>Esakālā.</i>
Tie	. . .	<i>Ntsiālā.</i>
Tie together	. . .	<i>Ntsūtscūtālā, chūng thryūālā, chūng-tsālā.</i>
Tiger	. . .	<i>Mharr.</i>
Tight	. . .	<i>Thangthangto.</i>
Tightly	. . .	<i>Rārangi, rakrak, tānangā.</i>
Tigress	. . .	<i>Mharr ōkhō.</i>
Time	. . .	<i>Thang.</i>
Timid	. . .	<i>Kūthātā, ekutsangā.</i>
Tin	. . .	<i>Yōnchāk, yōngchāk.</i>
Tipsy	. . .	<i>Kinōā.</i>
Tired	. . .	<i>Mōkthātā, mōktsangā.</i>
Toad	. . .	<i>Chākū.</i>
Toad-stool	. . .	<i>Lampheṇ.</i>
Tobacco	. . .	<i>Mekkhū.</i>
Tobacco pipe	. . .	<i>Mekkhū kūtōng.</i>
To-day	. . .	<i>Nchīng.</i>
Toe	. . .	<i>Chōyingdro.</i>
Toe-nail	. . .	<i>Chōying kyap.</i>
Together	. . .	<i>Nso, nso ramto.</i>
Together, to place, <i>v.</i>	. . .	<i>Tsōtsi vātālā, tsōtsenālā, khōlōk tsōi vātālā, nshātscōālā.</i>
Toil	. . .	<i>Nsūndrū, elapā, ehiā.</i>
To-morrow	. . .	<i>Ōchō.</i>
To-morrow (day after)	. . .	<i>Rāchō.</i>
To-morrow (day after day after).	. . .	<i>Zamchō.</i>
Tongue	. . .	<i>Nnī, nli.</i>
To-night	. . .	<i>Ōsammo, nchīng sammō.</i>

Too	.	.	.	<i>Hā.</i>
Tool	.	.	.	<i>Nsündrūphen.</i>
Tooth	.	.	.	<i>Ōho.</i>
Tooth (front)	.	.	.	<i>Ōhotonhrūlo.</i>
Tooth (double)	.	.	.	<i>Hokōng.</i>
Top (on)	.	.	.	<i>Ōpōnī.</i>
Top, <i>n.</i>	.	.	.	<i>Kurre, myiro, phiro.</i>
Top (of head where the hair is uncut).	.	.	.	<i>Chāng chāng.</i>
Torch	.	.	.	<i>Milōn.</i>
Tortoise	.	.	.	<i>Shufhū.</i>
Total	.	.	.	<i>Ōmpā.</i>
Touch	.	.	.	<i>Epyāmphālā, tsamphiālā, sukātālā.</i>
Towards	.	.	.	<i>Ethenī, ethangi.</i>
Towards	.	.	.	<i>Affix we.</i>
Track	.	.	.	<i>Ōsū, khōsū.</i>
Trade (exchange)	.	.	.	<i>Thōngtālā.</i>
Trade	.	.	.	<i>Shishōālā, otseṇ tsoālā.</i>
Transfix	.	.	.	<i>Khāntrā echūngālā.</i>
Transplant	.	.	.	<i>Chamālā.</i>
Trap, <i>n.</i>	.	.	.	<i>Vakshub, ōkyō.</i>
Travel	.	.	.	<i>Khyaiyālā. sāmphiā wōālā.</i>
Tread on	.	.	.	<i>Hnyetālā.</i>
Tree	.	.	.	<i>Ōtōng.</i>
Tree (fruit)	.	.	.	<i>Tsangthi tōng.</i>
Tremble	.	.	.	<i>Ennetālā, ekhūthātālā.</i>
Trench	.	.	.	<i>Zūkhūrā.</i>
Tribe	.	..	.	<i>Kuhrr.</i>
Trip	.	.	.	<i>Shiye ekhangālā.</i>
Trouble	.	.	.	<i>Emmōkā.</i>
Trigger	.	.	.	<i>Kārā, shiphen.</i>
Trunk of tree	.	.	.	<i>Tōngpvū.</i>
Truth	.	.	.	<i>Nsāyi.</i> <i>Lit.—Straight words.</i> <i>Ōtscōtscō.</i>
Truthful	.	.	.	<i>Nsā.</i>
Truly	.	.	.	<i>Ōtscōtscō.</i>
Tub (for liquor)	.	.	.	<i>Sōkōchen.</i>
Tub (bath-tub)	.	.	.	<i>Tsākāphen.</i>
Tube	.	.	.	<i>Ōtchhū yemphen, tchhūkhi.</i>
Tumble	.	.	.	<i>Yāngphiālā, nkānūng sōrāvālā.</i>
Turban	.	.	.	<i>Kūrriilo eyikāphen.</i>

Turn out	.	.	.	<i>Mmilānālā.</i>
Turn back	.	.	.	<i>Elānai iyālā.</i>
Turn over	.	.	.	<i>Khōphiālā, edrālā khōā iyālā.</i>
Turn round	.	.	.	<i>Nyā phiālā.</i>
Turn round	.	.	.	<i>Hāri phiālā.</i>
Turn upside down	.	.	.	<i>Chenkhūwo vātālā.</i>
Turns (by)	.	.	.	<i>Nnitā, chūngtā.</i>
Tusk	.	.	.	<i>Ōho.</i>
Twenty	.	.	.	<i>Mekū, mekwī.</i>
Twice	.	.	.	<i>Chōni, echūngenni.</i>
Twin	.	.	.	<i>Nsamtso.</i>
Twine	.	.	.	<i>Ōszū.</i>
Twine (around)	.	.	.	<i>Yōkātālā.</i>
Twist	.	.	.	<i>Nyātālā, erālā.</i>
Two	.	.	.	<i>Enī, ōni.</i>

U

Udder	.	.	.	<i>Shuropang.</i>
Ugly	.	.	.	<i>Ese m-mhō.</i>
Umbrella	.	.	.	<i>Phūchōwō.</i>
Unable	.	.	.	<i>Ntō, nkhyō, n-kōk, n-che.</i>
Unarmed	.	.	.	<i>Peshu.</i>
Unbearable	.	.	.	<i>Elāntsangā.</i>
Unbenevolent	.	.	.	<i>Tchurākhangā.</i>
Unbidden	.	.	.	<i>Ntsāhā.</i>
Unbind	.	.	.	<i>Ephechiālā, lāmpetālā.</i>
Unbutton	.	.	.	<i>Ephe chiālā.</i>
Uncertain	.	.	.	<i>Ōtōngōchū ntso.</i>
Uncertain	.	.	.	(See perhaps).
Uncle (paternal)	.	.	.	<i>Āpōrāmō, ōpōro.</i>
Uncle (maternal)	.	.	.	<i>Ōphyo.</i>
Unclean	.	.	.	<i>Myenā.</i>
Uncork	.	.	.	<i>Tsang chetālā, phechetālā.</i>
Uncooked	.	.	.	<i>Eshu.</i>
Unconscious	.	.	.	<i>Zanghā.</i>
Uncover	.	.	.	<i>Khikātālā.</i>
Under	.	.	.	<i>Ōkapi, ōkhapi.</i>
Underneath	.	.	.	<i>Ōkapwe, ōkhapwe.</i>
Understand	.	.	.	<i>Ntsiālā.</i>
Undress	.	.	.	<i>Ōscū pōkchetāla, ephechiālā.</i>
Undulating	.	.	.	<i>Kōchu kōrā.</i>

Unequal	.	.	.	<i>Khiti mak, m-myāntā; sapō hendryū</i> <i>Lit—Long and short.</i> <i>Tsapo terū.</i> <i>Lit—Large and small.</i>
Uneven	.	.	.	<i>Kōkhukōrā, m-myā.</i>
Unfasten	.	.	.	<i>Ephe chiālā, lāmpHetālā.</i>
Unfertile	.	.	.	<i>Hāchāng.</i>
Unfold	.	.	.	<i>Ekhi lānālā, ephe chiālā.</i>
Unhappy	.	.	.	<i>Tsang kavhānkab khangā.</i>
Unhealthy	.	.	.	<i>Ōtsako emū mpankhangā.</i>
Uninhabited	.	.	.	<i>M-mān.</i>
Unite	.	.	.	<i>Wōtālā, chūngtālā.</i>
Unkind	.	.	.	<i>N-sān, hārōkhangā, verōkā.</i>
Until	.	.	.	<i>Ephe chiālā, tāmphetālā.</i>
Until	.	.	.	Expressed by negative participial forms in <i>thang</i> , e.g., <i>n-yithang</i> until one comes.
Untrue	.	.	.	<i>Echang, n-tsa, ōtsōtscō mak.</i>
Untwist	.	.	.	<i>Ekhi lāpālā.</i>
Unripe	.	.	.	<i>M-mhe.</i>
Unroll	.	.	.	<i>Lānsō chiālā, ephe chiālā, ekhilānālā.</i>
Unsteady	.	.	.	<i>Kālāpū.</i>
Up	.	.	.	<i>Chūng</i> (prefixed to verb "go" or "come.")
Upper	.	.	.	<i>Ōmhai, ōpōmwe.</i>
Upon	.	.	.	<i>Ōpōni.</i>
Upon	.	.	.	<i>Lo</i> (suffixed to nouns).
Upper	.	.	.	<i>Lānghāwōchū.</i>
Upright	.	.	.	<i>Ntōngkātā.</i>
Upset	.	.	.	<i>Kāchō chiālā.</i>
Upward	.	.	.	<i>Ōmhāuwe.</i>
Urine	.	.	.	<i>Myongālā.</i>
Urine	.	.	.	<i>Myongtchhū.</i>
Use	.	.	.	<i>Ethe lyūālā.</i>
Useful	.	.	.	<i>Ethe yīā, ethe liā.</i>
Useless	.	.	.	<i>Ntūlāhā m-pāng, nyūla m-pāng, ethe</i> <i>n-ni.</i>

V

Vacant	.	.	.	<i>Echang.</i>
Vagina	.	.	.	<i>Oshū.</i>
Vain (useless).	.	.	.	<i>Ntū lihā mpāng.</i>

Vain	.	.	.	<i>Ngāng khangā, ōyān chällā khangā.</i>
Valley	.	.	.	<i>Ekök.</i>
Valuable	.	.	.	<i>Ōmā elam, tangtotsakā.</i>
Vapour	.	.	.	<i>Ethak.</i>
Variety	.	.	.	<i>Pyōnpo, thāmphō.</i>
Veal	.	.	.	<i>Māngsürōso.</i>
Vegetable	.	.	.	<i>Ōhān.</i>
Vein	.	.	.	<i>Ethō.</i>
Vend	.	.	.	<i>Yenālā.</i>
Venom	.	.	.	<i>Ōno, etchhu massü.</i>
Verandah	.	.	.	<i>Kipang.</i>
Verdant	.	.	.	<i>Nyāk sangā.</i>
Very	.	.	.	<i>Mpemō, tangto.</i>
Very far	.	.	.	<i>Ekōni, elam kōnā, tangto kōnā.</i>
Vex	.	.	.	<i>Khāng shiälā.</i>
Victor	.	.	.	<i>Tōā.</i>
Victorious	.	.	.	<i>Ōyān tōkhangā.</i>
Victuals	.	.	.	<i>Etsōyü.</i>
Vigilant	.	.	.	<i>Chetang mātangā, mhyek-rānā.</i>
Vigorous	.	.	.	<i>Etho khyüngwā, epvü khyüngwā.</i>
Vehicle	.	.	.	<i>Zōtō.</i>
Village	.	.	.	<i>Ōyān.</i>
Village chief	.	.	.	<i>Ekhang wōchü.</i>
Vine	.	.	.	<i>Ōsü.</i>
Virgin	.	.	.	<i>Lörōe.</i>
Visage	.	.	.	<i>Ōmhā.</i>
Voice	.	.	.	<i>Ōwō.</i>
Vomit	.	.	.	<i>Lātālā, lävsälā.</i>
Vulture	.	.	.	<i>Mangtso.</i>

W

Wag	.	.	.	<i>Eye phiälā.</i>
Wages	.	.	.	<i>Ōtseñ.</i>
Wagon	.	.	.	<i>Zōtō.</i>
Wag tail	.	.	.	<i>Pōtsü sāngsu, rāme siro.</i>
Waist	.	.	.	<i>Erü.</i>
Waist-band	.	.	.	<i>Erülo tsāk tepheñ.</i>
Wait	.	.	.	<i>Ōsā, vānā.</i>
Wait for	.	.	.	<i>Nhyākā vānālā.</i>
Wait upon	.	.	.	<i>Chenchü engälā.</i>

Wake, <i>v.</i>	.	.	.	<i>Yiptang chiālā, yimon chiālā.</i>
Wake (another)	.	.	.	<i>Ntechialā.</i>
Walk	.	.	.	<i>Sāmphīā iyālā, thōng phiā yiālā, nephiā iyālā, khai iyālā.</i>
Walk (pace)	.	.	.	<i>Khōchiālā.</i>
Walking-stick	.	.	.	<i>Chārōng.</i>
Wall (stone)	.	.	.	<i>Ōnūng ephi.</i>
Wall (of house)	.	.	.	<i>Echūng.</i>
Wane (as moon)	.	.	.	<i>Zakātā yiālā.</i>
Want	.	.	.	<i>Chōnālā, hngālā, tscōālā.</i>
War, <i>v.</i>	.	.	.	<i>Ōrrū tsōtālā.</i>
Warm	.	.	.	<i>Elamā, lamā, emhākā, ephiā, tscōā.</i>
Wash	.	.	.	<i>Epyhōpālā.</i>
Wash (clothes)	.	.	.	<i>Etsiālā.</i>
Wash (dishes)	.	.	.	<i>Sūālā.</i>
Wash (face)	.	.	.	<i>Myūālā.</i>
Wash (feet)	.	.	.	<i>Phiālā.</i>
Wash (hands)	.	.	.	<i>Ntsakālā.</i>
Wasp	.	.	.	<i>Chenkōkū, tsipuro.</i>
Waste	.	.	.	<i>Yūsōrā chākālā.</i>
Watch, <i>v.</i>	.	.	.	<i>Hnyākālā, setālā.</i>
Watch, <i>n.</i>	.	.	.	<i>Ōsen.</i>
Water	.	.	.	<i>Ōtchhū.</i>
Water, to draw	.	.	.	<i>Rānālā</i>
Water-fall	.	.	.	<i>Netang.</i>
Water-fowl	.	.	.	<i>Tchhū wōro.</i>
Water-god	.	.	.	<i>Sangāhrāmm.</i>
Wave (as water)	.	.	.	<i>Epākātālā, enhyokphiālā.</i>
Wave (as a flag)	.	.	.	<i>Ehraphiālā, ehraphitālā.</i>
Waver	.	.	.	<i>Ngāphiā tsātālā, tsātsō tsātālā.</i>
Waver (in mind)	.	.	.	<i>Wō yi wō lān tsōālā.</i>
Wavering	.	.	.	<i>Shamdrō shamtsiā.</i>
Wax (ear-wax)	.	.	.	<i>Enno tchhū.</i>
Wax (bees-wax)	.	.	.	<i>Erān, erā.</i>
Wax (vegetable)	.	.	.	<i>Ōtōng tsūtse.</i>
Way (road)	.	.	.	<i>Ōlān, pōkilā (high-way).</i>
We	.	.	.	<i>E, enā, ete.</i>
Weak	.	.	.	<i>Etho n-chū.</i>
Wealthy	.	.	.	<i>Eli, eyi.</i>
Wear (earrings)	.	.	.	<i>Ennōālā.</i>
Wear (bracelet)	.	.	.	<i>Penālā.</i>
Wear (necklace)	.	.	.	<i>Eyikālā.</i>

Wear (clothes)	.	.	<i>Mpenālā.</i>
Wear (shoes, kilt)	.	.	<i>Pōkthetālā, hānālā.</i>
Wear (hat)	.	.	<i>Khōālā.</i>
Weary	.	.	<i>Emhōkthātā.</i>
Weather	.	.	<i>Tsanglā.</i>
Weave	.	.	<i>Takālā.</i>
Web, spider	.	.	<i>Pōrāk tsūtsū.</i>
Wed	.	.	<i>Sōāvānālā.</i>
Weed	.	.	<i>Lōmō.</i>
Week	.	.	<i>Tsangōtsung, nchōk tsung.</i>
Weep	.	.	<i>Kiāpālā, kiālā.</i>
Weigh	.	.	<i>Fūālā.</i>
Weight	.	.	<i>Efū.</i>
Well (in body)	.	.	<i>Pōā, enyipā.</i>
Well, <i>n.</i>	.	.	<i>Tchhū kau.</i>
Well, <i>adv.</i>	.	.	<i>Mhōnā.</i>
West	.	.	<i>Eng ehrelāmwe.</i>
			<i>Lit.—Direction of sun's setting.</i>
			<i>Eng hrephemwe.</i>
Wet	.	.	<i>Nchiā.</i>
What	.	.	<i>Ntiō, ntyū.</i>
Wheel	.	.	<i>Eriphiphen.</i>
When	.	.	<i>Kōthang.</i>
When, then	.	.	<i>Kōthang-chithang.</i>
Whence	.	.	<i>Kūinā, kūlōnā.</i>
Where	.	.	<i>Kūlō.</i>
Where, there	.	.	<i>Kūwe-chi.</i>
Whet	.	.	<i>Ehetālā, piākālā.</i>
Whetstone	.	.	<i>Mōrāk, lepōk piākphen, lepōk ehenphen.</i>
Which	.	.	<i>Ōchō.</i>
Which	.	.	<i>Kūwe, kū.</i>
While	.	.	<i>Thang.</i>
Whirl	.	.	<i>Emungālā, hāralā, hārūphiālā.</i>
Whiskers	.	.	<i>Khōkā hm.</i>
Whisper, <i>v.</i>	.	.	<i>Mpōā chāntālā, mphōā chāntālā.</i>
Whisper, <i>v.</i>	.	.	<i>Ōkapinā chāntālā.</i>
Whistle, <i>v.</i>	.	.	<i>Sūkhen khūālā.</i>
White	.	.	<i>Emhūā.</i>
White (very)	.	.	<i>Emhūā rōrōā.</i>
White-ant	.	.	<i>Nkhiā.</i>
Whitish	.	.	<i>Etchakāro emhūā, emhūrōā.</i>
Whither	.	.	<i>Kūi, kuwe.</i>

Whittle	.	.	.	<i>Nsenālā.</i>
Who	.	.	.	<i>Ōchō, ōchōnā.</i>
Whoever	.	.	.	<i>Ōchihā, ōchō-chi, ōchōsānā.</i>
Whole	.	.	.	<i>Ntsōng, ekāni, sāni.</i>
Whole	.	.	.	<i>Tsu</i> affixed to nouns.
Whose	.	.	.	<i>Ōchō.</i>
Why	.	.	.	<i>Ntsōle, nyūwōtsōle.</i>
Wicked	.	.	.	<i>Hārōkā, verōkā.</i>
Wide	.	.	.	<i>Nsōā, kōtsā.</i>
Widen	.	.	.	<i>Nsōā lyūālā, kōtsā lyūā.</i>
Widow	.	.	.	<i>Emi.</i>
Widower	.	.	.	<i>Khyingdran.</i>
Wife	.	.	.	<i>Ōki khamm.</i>
Wife	.	.	.	<i>E-ng, engū, ōki khamm.</i>
Wife (first)	.	.	.	<i>Loheṇ.</i>
Wife (new, second)	.	.	.	<i>Lothāṇ.</i>
Wild	.	.	.	<i>Nārākā.</i>
Wild animal	.	.	.	<i>Ōrā sōngo.</i>
Wild cat	.	.	.	<i>Tsungōro.</i>
Will	.	.	.	Affix <i>kā</i> and <i>ke</i> .
Wind (air)	.	.	.	<i>Zūrro.</i>
Wind	.	.	.	<i>Mpōng, tsangrōngphheṇ</i> (strong wind).
Wind	.	.	.	<i>Rrūchāngkūnyan</i> (very strong wind).
Wind up	.	.	.	<i>Nyāphiālā.</i>
Wind-pipe	.	.	.	<i>Ekhīng, khiro.</i>
Wing	.	.	.	<i>Echo.</i>
Wink	.	.	.	<i>Ekyāpālā.</i>
Winnow	.	.	.	<i>Zānālā.</i>
Winter	.	.	.	<i>Etsako.</i>
Wipe	.	.	.	<i>Mhetālā.</i>
Wise	.	.	.	<i>Ntsū, ntsiā.</i>
Wish	.	.	.	<i>Chōnālā, hngālā.</i>
With	.	.	.	<i>Nā</i> (suffixed to nouns).
With	.	.	.	<i>Pānā phānā nzo, sūrā, sōsi.</i>
Within	.	.	.	<i>Tāchūngwe, ōchūngwe.</i>
Without	.	.	.	<i>Hōmpōe, hōmphōwe.</i>
Without	.	.	.	By negative participle, <i>e.g.</i> , Can't go without eating = <i>n-tsōnā ānā n-wōkōk.</i>
Witness	.	.	.	<i>Ehngwi.</i>
Wokha (vicinity of)	.	.	.	<i>Ndrangi.</i>
Woman	.	.	.	<i>Elūē, elūe, elōe.</i>
Woman (young)	.	.	.	<i>Lōrūe, lōrōe.</i>

Womb	. . .	<i>Ngāro hāmpen, ngāro hāmphep.</i>
Wonder	. . .	<i>Emhōkālā.</i>
Wonderful	. . .	<i>Emhōktātā, emhōkthātā.</i>
Wood	. . .	<i>Ōtscang.</i>
Wood, bundle of	. . .	<i>Tscangpāmpōng.</i>
Wood (fire-wood)	. . .	<i>Ōtscang nchakū.</i>
Wood (forest)	. . .	<i>Enūng.</i>
Wood, pile of	. . .	<i>Tscangpāmpōng, tscammāntang.</i>
Wool	. . .	<i>Ōtscān, ōhm.</i>
Word	. . .	<i>Ōyī.</i>
Work, <i>v.</i>	. . .	<i>Nsūndrālā, elapālā.</i>
Work, <i>n.</i>	. . .	<i>Nsūndrū.</i>
Work (house-work)	. . .	<i>Ōkilo ehīā.</i>
World	. . .	<i>Līmhātsū, līmhātshū.</i>
Worm	. . .	<i>Chālyū, ōrā.</i>
Worship	. . .	<i>Khamālā.</i>
Wound, <i>v.</i>	. . .	<i>Nanghrapiālā.</i>
Wound, <i>n.</i>	. . .	<i>Pārāk.</i>
Wrap, <i>v.</i>	. . .	<i>Eyōkālā, nkapālā.</i>
Wriggle	. . .	<i>Nkānphiālā, süphiālā, nyāphiālā.</i>
Wrist	. . .	<i>Khemhyek.</i>
Write	. . .	<i>Erānālā.</i>
Writing	. . .	<i>Erāmo.</i>
Wrong, to do	. . .	<i>Yūsōrātālā, m-mhōm lyūālā.</i>
Wrong	. . .	<i>M-mhō.</i>
Wrongly	. . .	<i>Silyūwo, m-mhōm.</i>

Y

Yard	. . .	<i>Kimang.</i>
Yard (in length)	. . .	<i>Khechū enni.</i>
Yard, <i>v.</i>	. . .	<i>Ki mango ekam techiālā.</i>
Yarn	. . .	<i>Nūnghe.</i>
Yawn	. . .	<i>Hōmhüālā.</i>
Ye	. . .	(See "You.")
Year	. . .	<i>Nzūā.</i>
Yearly	. . .	<i>Nzū nsū.</i>
Yelk	. . .	<i>Ōngā.</i>
Yell	. . .	<i>Hōrālā, nsākālā.</i>
Yellow	. . .	<i>Hākhuā.</i>
Yes	. . .	<i>Ho, hōkhā, hm.</i>
Yesterday	. . .	<i>Nchō.</i>

Yesterday (day before)	.	.	.	<i>Ōrān.</i>
Yet	.	.	.	<i>Nthāngā.</i>
Yolk	.	.	.	<i>Ōngā.</i>
Yonder	.	.	.	<i>Ōchī, ōchiche.</i>
You, <i>sing.</i>	.	.	.	<i>Nō, nnō, nnā.</i>
You, <i>plur.</i>	.	.	.	<i>Ninō, nte.</i>
You two, you three	.	.	.	<i>Ninī, nintham.</i>
Young	.	.	.	<i>Khyangdrōe.</i>
Younger	.	.	.	<i>Nungōwo.</i>
Youngest	.	.	.	<i>Ōkhauwo.</i>
Yours	.	.	.	<i>Ni.</i>
Yourself	.	.	.	<i>Nimōmō.</i>
Youth	.	.	.	<i>Khyangrōthang.</i>

Z

Zealous	.	.	.	<i>Lamm khyngā.</i>
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